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WEDNESDAY, FEBRUARY 18, 1925.

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FRIENDS AT COURT

GLEANINGS FOR NEXT WEEK'S
CALENDAR.

- Feb. 22, Sun.—Quinquagesima Sunday.
Chair of St. Peter at Antioch.
- „ 23, Mon.—St. Peter Damian, Bishop,
Confessor, and Doctor. Vigil
of St. Matthias.
- „ 24, Tues.—St. Matthias, Apostle.
- „ 25, Wed.—Ash Wednesday.
- „ 26, Thurs.—Of the Feria.
- „ 27, Fri.—Of the Feria.
- „ 28, Sat.—Of the Feria.

✱

St. Peter Damian, Bishop, Confessor, and
Doctor.

St. Peter was born at Ravenna, in the north of Italy, about 988. After a month of hardship, he entered a Benedictine monastery at the foot of the Apennines, where for many years he led a life of austerity, prayer, and study. His great piety and learning having brought him under the notice of his ecclesiastical superiors, he was employed by more than one Pope in important affairs, and displayed great zeal and prudence. In 1057 he was created Cardinal and Bishop of Ostia, but, five years later, he succeeded in obtaining permission to resign his bishopric and return to his monastery. His death occurred in 1072.

◆◆◆◆◆

GRAINS OF GOLD

VISITS TO THE BLESSED SACRAMENT

Leaving the busy street,

What solace and joy to come
And spend a moment with God,
Alone at His altar home!

To talk to the Sacred Heart,
And tell Him of all our fears,
And ask Him for guidance now,
To-day, and through all the years.

Moments alone with God
Bring strength to the weary soul,
And courage to keep it true,
In its path to the final goal.

To talk as a friend to Friend—
A Friend that is, Oh! so true;
To ask for advice and aid
In the things which you hope to do.

To offer Him all your thoughts,
Your labors of every day,
And ask Him to bless your toil,
To thank Him, and go your way.

Just for a moment or two
To visit the Lord, and find
Joy for the lonely soul,
And peace for the troubled mind.

Moments alone with God
Lamps on the lonely way!—
Moments alone with God—
The gold of the passing day!

—Irish Messenger.

THE STORYTELLER

NORA

Translated from the German by PRINCESS LICHTENSTEIN
(Published by arrangement with Burns, Oates, Washbourne, Ltd.)
CHAPTER XVI.—(Continued.)

The grooms, in their smartest livery, were all attending upon her, and little boys, dressed up in the most bewitching costumes as pages, stood at the entrance of the course, waiting to usher in their mistress.

As she now entered, a storm of applause followed upon the silence of expectation. With one leap the beautiful Amazon was in the middle of the arena, and her horse and herself remained for a second motionless, so that they both seemed cut out of marble.

From the box occupied by the young men there followed considerable excitement. Each one arose and stepped forward in order to take a better view of her. In this place they had, indeed, never seen so beautiful a woman, so noble an attitude, so sweet and innocent an expression.

The fiery animal now raised itself so high that it seemed incomprehensible how the Amazon kept her seat so firmly. And now the music struck in with the light and soft tones which generally accompany such a performance. The horse flew and danced gracefully about, and evolution followed upon evolution, directed by so sure and so firm a hand, and executed with such unmistakable ease, that "Bravo!" upon "Bravo!" accompanied the charming scene. The *connoisseurs* did not find words enough with which to praise such perfect talent.

Meanwhile the music became gradually quicker and wilder; the measure more exciting; the horse, as if animated by success, snorted across the course, flying at one leap over the obstacles placed upon its road. The excitement was gaining the lookers-on. Every eye was fixed upon the daring Amazon, whose face remained so still, whose eye shot forth no glimmer of satisfaction, and whose expression seemed to be that of one turned to stone, and totally unconscious of the rows of spectators, whose whole attention and admiration were centred upon her. And now, one high leap across the closed barrier, and she was gone as suddenly as she had come.

The pent-up feelings of the public vented themselves in one mighty storm of applause, such as had not been heard for years in that circus.

The beautiful enigmatical woman had completely charmed every one, and Landolfo might well rub his hands with satisfaction. A thousand voices repeatedly cried out the traditional "Fuori! Fuori!" in hopes that she would appear once more, but her father presented himself alone. His voice trembled as he thanked the public for the approval his daughter had met with, but, he added, she was so overcome by her first appearance in public that she was quite unable to thank them in person for the applause bestowed upon her.

The speech was so far a happy one, that it reminded all present of the interesting and romantic reports which had surrounded Nora with so much mysterious charm.

This *début* had assured her success, but whilst her name was in every mouth, and young swells drank to her in sparkling champagne, calling her "The New Star!" and adding some spicy word upon this circus beauty, Nora was lying pale and still upon her couch.

The bodily and mental emotions she had gone through now asserted their right; indeed, she was too much exhausted to feel great pain.

One fearful ghost alone, the ghost of her past happiness, arose before her, and told her that all was over, that this evening was irrevocably inscribed upon the annals of her life, and that, do what she would, she could never wash away its stain. With it she had taken farewell to the set she belonged to in mind and heart. Once more her limbs shook with a nervous tremor, and her eyes would not close in sleep.

She mechanically held out her hand towards the letter her kind friend had written her, and mechanically read the touching words of comfort it contained.

"My poor child," wrote the good nun, "the Lord leads you to Him by strange and rough roads. A pure intention sanctifies, and a great sacrifice explains everything; thus even your determination which would otherwise be inexplicable to me. Perhaps this mode of life is better for your soul, than the one we had dreamt of for you, and which, to our short-sightedness, seemed to place you so safely above all danger. My own heart's child, whatever you may be, you are dearer to me than ever; let us love each other—more even than in the old times! I follow you in mind wherever you go, and pray God that He may protect and defend you."

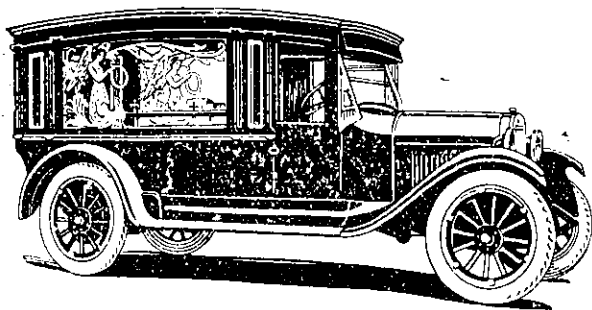
And so friendship crossed the barrier which love could not surmount. Nora read this one passage over and over again: "A pure intention sanctifies, and a great sacrifice explains everything." Her last thought that night was: "Will Curt think as she does, and not despise me? Oh, he need not fear; I will show him that I shall not sink even upon this road. My love will keep my courage firm and high."

Whilst these events were taking place at home, Curt, who had not the faintest idea of them, was thoroughly enjoying the beauties of the East. Ever since his heart was at rest, he had felt that he could bear and forbear, for he knew that neither in his love nor in that of Nora a change was possible. Only a short year and a half, and he would take her to his heart before the whole world as his own fair bride.

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It was his intention, in order to escape from all the difficulties which would necessarily arise immediately after his marriage, to remain attached to his foreign post for a few years, and then, rich in experience and in remembrances, return to his country, there to work on its soil.

It all seemed so simple and clear now, and life offered itself to him in the most varied forms of outward enjoyment and of inward content, so that he often let his thoughts rest upon it in ecstasy. His mind was organised for a higher field of action than that contained in the narrow horizon of his own individual circumstances; and he felt that with Nora he could spread out its wings and enjoy dear liberty. For the present, he turned his whole interest towards the country and the people he was living amongst, and he thoroughly enjoyed visiting all those sights which are sacred to science or full of pious memories. He thus spent much of his time making excursions in the neighborhood, often remaining a few weeks absent.

He had just returned from one of these interesting tours, and presented himself before his chief, who gave him a whole packet of letters which had that day arrived for him. "Quite a volume!" said the old gentleman, smiling good-naturedly as he gave him the packet with his mother's handwriting. "Ah, yes! Young men rejoice at getting letters, whilst we old ones tremble beforehand at what their contents may bring. Life has not much good news for us. . . . But now go and study your home-chronicle."

Curt went, and was joined at the door of the Embassy by a young French colleague, who walked home with him, being, as he declared, just on the way to calling at his rooms. With French animation and loquacity, he chattered on so rapidly that he did not notice how preoccupied Curt was. The unusually large envelope made him feel anxious, he hardly knew the reason why.

Arrived at his rooms, Curt threw the parcel impatiently down upon the table, so that the Frenchman with characteristic tact at once said:

"Ah! Letters from your country, I see! Pardon! I ought not to have disturbed you, *cher comte*. Pray satisfy your curiosity, whilst I wander about the beautiful realm of flowers you have here. I am somewhat of a botanist," he added, and entered at once into the conservatory which adorns every apartment in Pera, and where fresh green leaves, the scent of flowers, and the gentle splashing of a fountain, compensate for the unpleasant smells which reign in the streets.

"My mother seems to be studying from the Press," cried Curt's voice merrily after him. "Stay, dear vicomte, the parcel only contains bits of newspapers and advertisements; come and have a cigar first."

The vicomte did not come at once; he was lost in admiration before a plant which was new to him. Suddenly a strange and agonising cry of pain made him rapidly turn. Through the open glass-doors he could see Curt, his head sunk upon the table and his arms spread out before him, as if he had suddenly fainted. The open letter lay at his feet, and in his hand was a newspaper which he still unconsciously clutched.

"Count! for God's sake! What is the matter with you?" cried the Frenchman, rushing to his friend's side.

A second cry of anguish burst from the poor fellow's breast, but his head still lay heavily upon the table, so that the features were not discernible.

"Degenthal! I beseech of you, do be calm!" said the vicomte. "Have you had any bad news? Are you ill? Shall I call your servant?"

Curt slightly moved his hand with a depreciating gesture. "Only a headache, a little giddiness . . . the heat . . . please, fetch me some water."

The vicomte rushed out and dipped his handkerchief in the fountain in order to place it upon the sufferer's head. He had only required a minute to do this in; but when he returned, the newspaper-cuttings had disappeared.

"It was a sharp and horrible pain which suddenly seized hold of me," said Curt, supporting his head on his hand whilst the vicomte pressed the wet handkerchief to his forehead. "I evidently over-tired myself during this last tour."

The polite Frenchman did not contradict him, but he remembered that Curt had not looked in the least overtired when he had met him at the Embassy, and he consequently came to the conclusion that some piece of bad news had thus overpowered him. Anyhow, he did not wish to communicate his sorrow, that was evident, and so he wisely asked no more questions.

"Your forehead is burning," he said, after a few moments of silence, during which Curt stared unconsciously before him. "I strongly advise you to go to bed and to send for the doctor. In this climate there is no joking with such symptoms."

"I think I shall soon be better," said Curt, staggering with difficulty to his feet. "Does the fever of this country make one delirious?" he asked.

"It depends," said the Frenchman with a smile; "but I hope it will not come to that if you take care of yourself at once."

"Oh, perhaps a regular attack of raging fever would do one more good than harm," said Curt as if to himself. "One often feels as if one had been delirious all one's life . . . excuse me, vicomte, I feel that I am wretched bad company . . . A doctor, you think? I'd rather not, but *visits*; oh, keep them away! I hate them so when I am ill!"

"As you choose, you stubborn German! But now allow me to send at once for the doctor. Your interdiction of visits does not extend to me, I hope."

The Frenchman had spoken with his accustomed volubility; and he was not quite sure that he had been understood, for Curt was staring before him with a fixed and absent look.

Taking up his hat, the vicomte hurried away to fetch the doctor. He had hardly gone a few steps, when he heard his name called out, and turning, he saw Curt who had followed him with faltering steps.

"My dear fellow," he said hastily, "please render me a service. This letter must be at once sent to the post . . . it is . . . it is evidently," he said stammering, "not

meant for me. It must be sent back," he added impatiently.

He gave him the letter, upon which the words "Deutschland retour" were written in a trembling hand. The vicomte promised to do as he wished.

"You must, however, go to bed," he said again anxiously, for Curt's evident agitation began seriously to alarm him. "Let me go back with you."

Curt thanked him and hastened back alone.

The Frenchman followed him with his eyes, and then, looking at the letter, he shook his head, for the handwriting was unmistakably that of a lady. "I am strangely mistaken if a *belle dame* is not as usual at the bottom of it," he thought to himself; "evidently her missive has not been received with pleasure. Not even opened! That's a sort of thing one ought never to do in a moment of over-excitement. Who knows if he would not give a great deal later on to have read that letter? But those Germans are so pig-headed! Anyhow, let us do as he wishes. Ah, *les femmes, les femmes!* They always have a finger in the pie when a misfortune happens," and the little vicomte heaved a deep sigh, as much as to say that he also had had his experience in that quarter.

If poor Nora had waited many a weary long week without one word from Curt, whilst her letter lay quietly in his mother's hands, it was now the countess's turn to taste of the bitter cup she had given another to drink. She had calculated exactly when her letter would reach Constantinople, and when she could receive an answer; but time passed and no letter came.

She wrote again and again, and gave herself up to the wildest conjectures. Ought she, perhaps, to have announced the event to him with more precaution? To have prepared him more gradually? Had she treated his love too lightly? Then her thoughts quite ran away with her, and she fancied he had placed himself in direct communication with Nora, and that, notwithstanding all, he would appear one day and present her as his wife. Anything seemed easier to bear than this dreadful silence. At last a letter came, but not from Curt. It was the old ambassador, who detailed to her in the most minute manner her son's illness. He supposed it to have been caused by the frequent and prolonged excursions Curt had undertaken in the interior of the country, and for which he had evidently overrated his strength. A pang shot across the mother's heart on reading the date of the day upon which he had fallen ill, as it accorded with the probable arrival of her letter.

She would have started off at once, had not the writer alluded to her son's positive wish that she should not undertake such a journey, and added that the doctors also thought it better that every kind of emotion should be avoided. Contrarily to her usual mode of proceeding, the countess did what she was told, and remained at home; for she well knew how agitating their meeting would be.

During many a week after the arrival of this first letter, the vicomte, who had entirely devoted himself to the care of his

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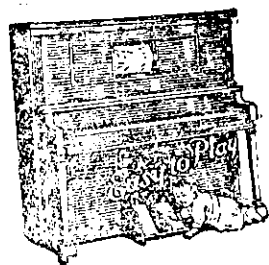
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young colleague, sent Curt's mother a frequent and detailed account of the patient's state, which, somehow, seemed to make no progress.

A complete apathy had followed upon the brain-fever, and Curt seemed incapable of clear thought about anything. He never complained of pain, he alluded in no way to the past, named no one, and seemed to be completely calm—perhaps too calm. There was only one feeling which he expressed with energy, and that was a decided objection to receiving any news from home.

The most able doctors of the place had been called into consultation, and they had declared a change of air necessary. But his great weakness prevented the possibility of such a thing for a long time. It seemed as if all spirit of resistance, either mentally or bodily, was broken.

"He has evidently been unable to support the climate," said those who, as soon as Curt's illness was heard of, came to express their sympathy to the countess. The latter read upon every face how much they would have liked to ask her what on earth could have induced her to expose her only son to such useless danger. She received the expressed sympathy and the secret reproach with the same outward calm, and no one knew what she suffered the while. But her stately figure lost much of its roundness, and her brilliant black hair suddenly turned grey.

The summer was once more blooming out in all its fragrantcy, when at last the news came that Curt would soon be well enough to leave Constantinople. The mother's heart naturally longed for her son, but not a word came from him.

It was again the kind and amiable Frenchman who wrote to her, as soothingly as he could, and announced to her that her son was not yet able to write himself. Moreover, he had made up his mind to undertake a long journey, to visit the countries which the doctors considered advisable that he should visit, and he hoped this change of objects, as well as of air, would contribute to his complete recovery.

At first he would go to Greece, then to Sicily, and would probably spend the winter in Spain and in the south of France; "*Se rapprochant pourtant toujours de sa patrie et du coeur de sa mère.*" Thus concluded the Frenchman with a gracefully-turned phrase.

As the countess read this letter, a scalding tear stole down her cheek, and a silent agony came over the mother's heart, knowing as she did that her whole life's tenderness had rested upon this one head, and that, after all, she had done what she had thought was for the best. Gently, as an echo, did her soul hear again the words the nun had once spoken to her, "You might lose a son, instead of gaining a daughter."

But the countess was not one of those natures who give themselves up for a long time to self-reproach. She had acted according to what she considered her better judgment, and she looked upon all this as the necessary consequences of a painful duty—she had lived through the one, she would live through the other. "He will get over it," she said to herself, and to others she

explained: "It is necessary for his health that he should remain in southern climes for the present"; thus nipping off in the bud every expression of compassionate wonder.

She spoke to no one about it, not even to her true and kind friend, the chaplain. She had told him, in a few words, the change which had come over Nora's destiny and when, to his sorrow and surprise, he had found that, indeed, she had entered upon this new course of life, he had submitted to facts without being able to solve the problem.

About the same time a letter from the Superior arrived.

"I owe it to Nora to give you a word of explanation," she wrote, "as to the reasons which led the poor child to enter upon so sad, and to her, so terrible a path. She offered up a beautiful act of sacrifice upon the altar of filial love, for which, may God take her mercifully under His protection! Do not judge her too harshly! I tell you this for justice' sake, and beg you also to tell it your son. I am certain that if he be con-

vinced his love was not given unworthily, and that he has not been deceived, it will help to soothe the pain of the wound which this sad event has certainly inflicted upon him. God's wisdom has led it thus; but the two young hearts have a bitter cup to drink."

The countess threw the letter impatiently down.

"The good creature must have lost her senses in her blind affection for the girl. Just at this moment, when he is on the point of getting well, it would be folly to bring his mind back to all these things! It is wonderful to see how unpractical even clever people can be, when they live completely away from the world, alone with their own thoughts. Poor Sybil! she is certainly very ridiculous with her romantic ideas."

The countess was so practical that the letter was at once thrown into the fire, the letter which might have contributed to the fulfilment of her dearest wish, that of once more finding the road to her son's heart.

(To be continued.)

The Irish Revolution and How It Came About

(By William O'Brien)

CHAPTER XXVII.—A PEACE ORDER THAT WAS SPURNED.

We have now seen the two successive modes of aggression upon Sinn Féin—that of pin-pricks under Mr. Shortt and Mr. Macpherson, and that of uncontrolled ferocity under Sir Hamar Greenwood—in operation. While his faith in the virtues of the Black-and-Tans was still strong, Mr. Lloyd George resolved to extract one permanent result from the White Terror, and to make his old project for the division of Ireland into two provinces an accomplished fact. This he achieved by his Government of Ireland Act of 1920. It was carried without the support of a single vote from any section of representatives of the country of which it was to be the Act of Liberation stipulated for in President Wilson's Fourteen Points. The Act was equally detestable to North and South and was imposed upon both by main force. But to Sir Edward Carson it gave the satisfaction of a legislative acknowledgment once for all of the Two-Nations theory and to the Parliamentarians of the old Hibernian school it was enough to answer that the Act did precisely what they had themselves covenanted to do by their Headings of Agreement in 1916—namely, to separate the Six Counties from Nationalist Ireland.

The six Hibernian members of Parliament saved by the Northern Bishops from the wreckage of the General Election did everything that feeble inefficiency could do in the new Parliament to justify the Irish revolt against Parliamentary action. Their first master-stroke, having just been ruined by their enslavement to one English Party, was formally to enslave themselves to another—the English Labor Party, and to throw over the remnant of the unfortunate Liberals, because they were only a remnant. But under a leader of capacity, they might still have mustered a formidable opposition of Laborites, "Wee Frees," gallant democratic

friends of freedom like Commander Kenworthy and Captain Wedgwood Benn, and young Conservatives such as Lord George Bentinck, Mr. Aubrey Herbert, Mr. Moseley, and in a growing degree Lord Robert Cecil, who might have kept the House of Commons ringing with the atrocities in Ireland and obstructed, if not finally baffled, the Bill for the Partition of their nation. Parnell did such things as one of a group as small and without the support of half a dozen Englishmen. It was not merely that a Parnell of the first rate or of the fifth rate was missing. The trouble was that the sins of their days of power were haunting the Hibernians. What was Mr. Devlin to say in serious protest against a Bill which enacted that very surrender of the Six Counties to which his Party had solemnly consented, and which he in person, at the Belfast Convention, had thrust down the throats of the hypnotised Nationalists of the Six Counties themselves? That feat of inconsistency, however, would not have in itself overtaken his powers. He took a course in reference to the Bill as fatal to his reputation as a tactician as to his loyalty to principle. He withdrew himself and his Labor and Liberal friends from the Committee stage of the Bill, where they might have had their best chance of thwarting it, and only returned for the harmless formality of the Third Reading to declare in a speech of threadbare high heroics—he, the high priest of the Belfast Convention—that "they were face to face with a grave attempt to destroy the unity of their motherland, but they would meet that danger with courage and with incomparable resolution. They stood for freedom for Ireland, undivided and indivisible." "Partition," he finally described as "midsummer madness—rotten before it was born." In the meantime he was to find that in his absence and that of

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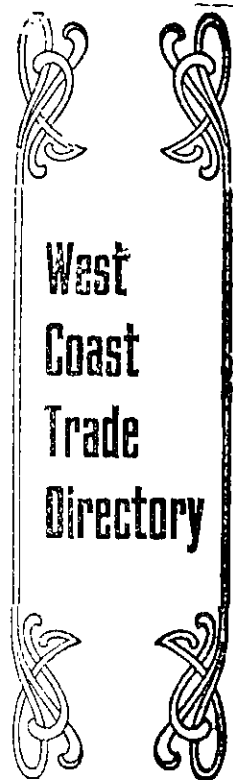
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his friends, the more *terre à terre* Covenanters to whom he had handed over the Six Counties, had in Committee gerrymandered the constituencies of North-East Ulster to their sweet will, and added two Orange Wards to his own constituency of the Falls Road, thereby ensuring his ejection from the Imperial Parliament at the General Election. In the last stage of his decadence the paladin, who had once summoned the police and military to make a ring for him in Belfast for a fight to a finish with the Orangemen, quitted Belfast as soon as he was taken at his word, and his constituents were falling by the hundred under the bullets of the unloosed Orangemen, and he subsided thenceforth into the poor role of "asking questions," feebler and ever feebler at Westminster. The only personage of any consequence in the group, Mr. T. P. O'Connor, confined his attention to the atrocities of the Black-and-Tans of Turkey in Armenia and with tears in his voice gave to that interesting people the eloquence he would once have devoted to the Bashi-bazouks of Sir Hamar Greenwood.

We may be fairly challenged to name our own exploits in the emergency. Frankly, there were none. Unlike the Hibernian leaders who on the morrow of their overthrow at the polls predicted that "before six months" there would come a Reaction which would re-establish their power, the All-Ireland League, as a corporate power, had definitely ceased to exist before the General Election. For fifteen years, we had fought the losing battle against the ever growing power of a corrupt Hibernian ascendancy to prevent the majority of our countrymen from hearing anything except the most fantastic misrepresentations of our views and actions. We had an unshaken conviction that time was bound to vindicate, as the only stable basis of a benign National settlement, an agreement by consent of every element of strength, Gaelic or Norman or British, Catholic or Protestant, Democratic or Conservative, which constituted the actual Irish nation, such as History had bequeathed it to us, as opposed to the destructive programme of everlasting enmity towards "our hereditary enemies," "the black-blooded Cromwellians," "the Orange dogs," and "the rotten Protestants," in pursuance of which a majority of the constituencies tragically ignorant of what they were being led to do, had repulsed every conciliatory advance from far-sighted Protestant Irishmen and forced a million of their countrymen to hail Sir E. Carson as their deliverer. The vindication of our measures for allaying the fears of the Protestant minority and our unconquerable aversion to Partition had, indeed, come already, and was to be within a few years acknowledged by every school and section of Irish Nationalists, including our most bitter maligners and by every English Party as well, who eventually found salvation around the conference-table of which we had set them the example fifteen years before at the Land Conference. We had lived to receive the admission of the Prime Minister that we were "fundamentally right," and were presently to hear the head of the new Revolutionary movement, Mr. de Valera, protest as passionately as ourselves his de-

volution to the rights of "our hereditary enemies" who had given us our Grattans and Wolfe Tones and Emmets, and to find the President of the new "Irish Free State," Mr. Arthur Griffith, in his first proclamation, publish our doctrines of unwearying conciliation of the Protestant minority as the foundation stone of his Government. We were to have the consolation such as it was of finding the Irish Hierarchy publishing in 1922 (eight years too late, alas!) their solemn judgment that "the deadly effect of Partition has been to ruin Ireland"—the Partition which was unanimously consented to by the Hibernian Parliamentary Party, and for making the sole protest against which (while there was still time to avert the catastrophe) we were anathematised as traitors.

But we had no longer any power to hasten the consummation of the enlightened principles soon to be crowned with universal assent. Nay, it was certain that our disappearance would be the surest means of removing the last obstacle to their triumph, by removing all pretext for the old jealousies, and leaving the new generation unfettered to follow up the good work in the plenitude of their fresh energies and spring-time hopes. *Sic vos non vobis* seems to pronounce irrevocably the fate of the pioneers and we cheerfully bowed to the decree. On the other hand, even if our collaboration had been invited (and it never was) we should have shrunk from the responsibility of flinging our young countrymen all but weaponless, against the colossal armaments of England under conditions of which we knew nothing. All the more, that we were still persuaded, Parliamentary methods had proved ineffective, not because they were the Parliamentary methods of Parnell, but because they were not, but were the methods of corrupt bargain and sale which had sacrificed the interests of the nation to those of an English Party. But the new men were the solitary hope of redeeming the country from a state of political rottenness which moved Mr. T. P. O'Connor himself to cry out that the place-hunting members of Parliament "were making a commonage" of Mr. Birrell's room in the House of Commons, and if they were to be trusted at all must be armed with all the undivided strength the nation could give them. To the new men, consequently, it became our cardinal principle to secure the same generous mandate which had been given to Parnell against the less degenerate followers of Butt and under no circumstances to say or do aught that could enfeeble their arm.

On two occasions only, up to the date of the Truce, was our silence broken. The first was when a protest in the *Times* was wrung from me by the devastation of our own little town of Mallow. In the rage of the Crown forces under a defeat which was a perfectly legitimate act of war, they turned a place which had been a sylvan Arcadia of peace and mutual tolerance into a furnace of vengeful passions on both sides in which the nights grew horrid around us with the rattle of gunfire, the crash of bridges blown into the air, and the glare of burning mansions and of burning cabins. My only other intervention was one that seemed to be forced upon me as an elementary duty

of humanity as well as patriotism. While the war was already furiously raging and spreading, but before it had yet nearly reached its climax, I received a communication from one of Mr. de Valera's most intimate confidants—although not, so far as I know at his desire, or, perhaps, even with his knowledge—which could leave no room for doubt that peace might at that moment be had on terms which would have spared the country two years of appalling bloodshed and sufferings and which Mr. Lloyd George would have paid a kingdom's ransom two years later if he could go back to. The substance of that communication I took the responsibility of communicating to the Prime Minister in a correspondence which will speak for itself, and which there is no longer any reason for withholding:—
Confidential and Secret.

July 5, 1919.

Dear Mr. Lloyd George,

Enclosed extract may be relied upon as indicating what the attitude of Sinn Fein will be towards any definite offer of Dominion Home Rule. For that reason, and because I can guarantee the writer's good faith and very special sources of information, I consider it a duty to send it to you. From his report it may be deduced with certainty that Sinn Fein will not block the way of any offer of New Zealand or Newfoundland Home Rule provided (1) that it comes from the Government itself, (2) with a guarantee that if accepted by an Irish Referendum it will be put into operation, and (3) that neither the *Times* nor Sir H. Plunkett is allowed to exploit the concession to the prejudice of the elected representatives of Ireland, whose concurrence (tacit if not active) will be essential if any practicable settlement is to be effected within my time or even within yours. I will not waste your time adding another pebble to your mountain of glory: there is only one triumph more amazing and more blessed you could have and it would be in Ireland.

Sincerely yours,

WILLIAM O'BRIEN.

The Rt. Hon. D. Lloyd George, M.P.
Prime Minister.

(Enclosed Extract)

Confidential and Secret.

"I have had an opportunity of seeing —, who is a really fast friend of ours and is the right-hand man of Mr. de V. I have also met a large number of leading people in Dublin and the country and I'm quite convinced that 99 per cent. of the Sinn Fein body would gladly accept Dominion Home Rule as a settlement, but will have nothing to do with Plunkett's scheme or with any other scheme of the same nature until such time as the Government place all their cards on the table.

"I am agreeably surprised at the good sense displayed by the people, and the most determined of the young men as well as the more experienced. There is more common sense and more resolution than was ever before known in our history. Every person I met was willing to close with an honest Dominion Settlement, including all but a handful of the extremist Volunteers, but all are determined not to give way one inch

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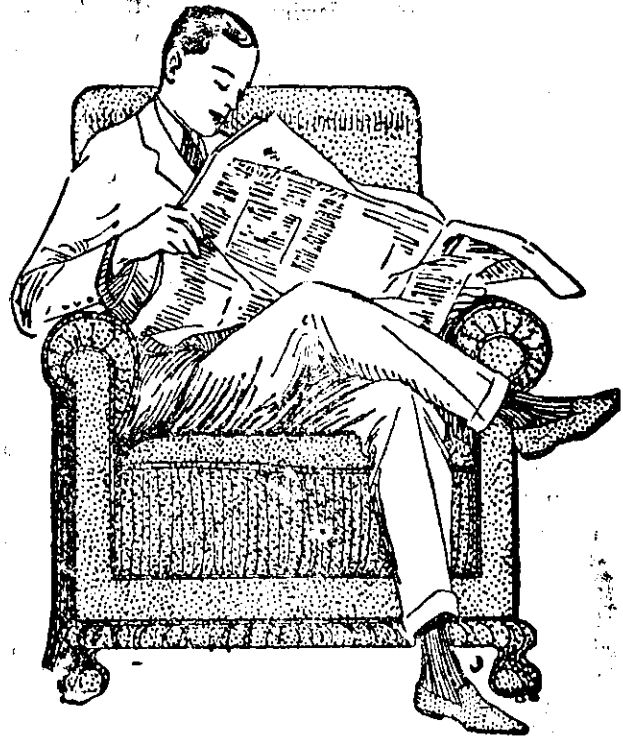
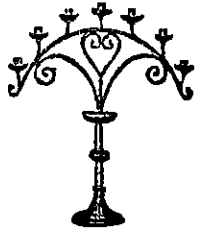


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until something concrete is before the country.

"There was near being a serious split in the S.F. camp a few weeks ago. It was learned that the Government intended to suppress by force any meeting of the Sinn Fein M.P.'s. The leaders agreed to abandon any public meeting for the present. To this the Volunteers strongly objected, stating their men were prepared to make any sacrifice in defence of the right of the Dail to meet in public. However the matter was got over through the influence of Mr. de Valera with the extreme men.

"I asked would the Volunteers give the same trouble if Mr. de Valera accepted Dominion Home Rule. He assured me they most certainly would not, but on the contrary would be perfectly reasonable. But they must first be sure the Government mean business and that there would be no more foolery either at home or in America. Failing that confidence they are ready for anything and so is the country. Dillon and his crowd are dead and gone.

"If the country had only shown the same sense a few years ago, all would have been so different. However, it is a consolation to know they have at long last learned a sound lesson in the school of experience. If they are honestly dealt with, all will be well, but God help the Government that will try any further tricks on them."

Private and Confidential.

Criccieth,

14th July, 1919.

Dear Mr. O'Brien,

I thank you for sending me the interesting extract on the attitude of Sinn Fein towards Dominion Home Rule. There is nothing I would like better than to carry through any measure which would terminate the long, dreary, and baffling feud between Britain and Ireland. Frankly, I am not in a very hopeful mood. I have made two or three attempts, and when they seemed to be on the point of success—accomplishment eluded one. That seems to me to have been the experience of almost every man who has striven to settle the Irish question. I think you were fundamentally right when you sought an agreement amongst all sections, creeds, and classes of Irishmen. I am afraid settlement is impossible until that has been achieved. All parties in Britain, Liberal, Unionist, Labor, are equally pledged through their leaders not to coerce Ulster into the acceptance of any measure of autonomy which would have to be forced on the population of that Province. On the other hand, Irish Nationalists are equally pledged not to accept any settlement which would not put Ulster into the same position as Munster or Connaught. How are you to reconcile those inconsistent positions? Home Rule is within the reach of Nationalist Ireland the moment it extends its hand, but if Nationalist Ireland says she will not have Home Rule unless she can have Ulster, with or without her will, then I am afraid a settlement is remote.

(To be continued.)

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THREE BLESSINGS

(By ALICE DEASE in the *Magnificent*.)

"May God's blessing attend you, and when your time comes, may you not pass out of this world without the assistance of your clergy."

It was the first time Hugh L'Estrange had come in contact with anything Catholic. He laughed to himself—the idea of either death or clergy seemed incongruous in connection with his vigorous life. But he did not forget the blessing that the old Irish woman at the corner of a Liverpool street had bestowed upon him. A gust of wind had sent her battered bonnet flying, and before her old limbs were set in motion he had stepped out into the road and recovered the truant headgear. Returning it, with something in addition to replace the mud-stained trimming, he noted anew her patient, poverty-worn face. In return she again called the blessings of heaven upon him.

On Sunday when he sat decorously in his new pew while the clergyman of his parish read the prayers in a monotonous voice, the Irish woman's words recurred to his mind. He repressed a smile at the thought of how much he would prefer Mr. Drake's absence to his assistance, even when death should come to him.

For an instant, too, the thought flashed across his mind that a religion of which the ministrations of the clergy were a vital part might hold something worth having for the poor and the dying.

At this juncture Mr. Drake's high-pitched call to prayer brought him back to the duty of the moment, and he rose to his feet with his neighbors.

Though he did not know it, the blessing of God was attending Hugh L'Estrange. For after this, often this Liverpool man of business came in contact with things Catholic. Possibly it was only some reference in a society paper, or the name of a church which he had never noticed before, or the knowledge that one or other of his many workmen was Irish, and therefore Catholic. Then he gave a thought to the old woman, whom, curiously enough, he had never forgotten.

Perhaps the second direct contact that Hugh L'Estrange became aware of was one day at a meeting of the Board of Charities. The case of a Catholic boy was brought forward on account of some oversight in his registration on the workhouse books. He was to be brought up nominally in the Church of England; practically according to the views of those with whom he was to be boarded out.

The child, a sturdy young Lancastrian of eight or nine years, was standing near Mr. L'Estrange whilst a heated discussion went on between the other guardians. Touching the boy on the shoulder, Mr. L'Estrange spoke to him in an undertone.

"What do you think you are yourself,

oh?" he asked, with a movement of the head to show that he referred to the theme of his guardians' conversation.

The boy looked at him squarely. Without hesitation he answered: "I be a Catholic."

Then he added: "If you weren't a Catholic, what would you be?"

A Baptist, a Methodist, and a Congregational home were being discussed in turn.

"If I weren't un," replied the boy sturdily, "I'd be one."

"By jove! so you shall!" exclaimed L'Estrange, throwing himself into the discussion in which heretofore he had taken no part. So insistently did he press his point, declaring his intention of calling in legal opinion if necessary to support his claim, that before the meeting closed the boy was inscribed a Catholic on the books and handed over to the manager of a Catholic boys' home. Afterwards Mr. L'Estrange noticed the boy pointing him out to the priest, who was losing no time in freeing him from the workhouse.

"Young George here tells me what you have done for him, sir," said the priest as Mr. L'Estrange passed him. "God will reward you for this."

That was the second Catholic blessing he received.

The third blessing came through no act of his own. He was only a spectator of a scene, and that, it seemed, by chance. Afterwards he understood that God's blessing was attending him.

The instinct of Isaak Walton was strong within him, and the yearly holiday he allowed himself from business was always spent where fishing might be had. It was only natural, therefore, that the west of Ireland should attract him. There, late in the autumn season, he found himself in a primitive riverside inn. During his stay the equinoctial gales changed the Atlantic into a gray, cruel sea, till, rising in mountains of water and foam, it seemed like a huge wall of roaring liquid rushing against the sky.

A pier to make safe harborage for the boats coming in from the islands had been built in the congested districts, but on this night the little gray wall was one mass of seething whiteness, which seemed to offer neither shelter nor safety to any craft. Yet here it was Hugh L'Estrange, watching the storm with Barble Joyce, his boatman on the lakes, his self-constituted guide along the river, saw, hardly believing his own sight, a small craft cresting the huge billows for an instant, then falling away out of sight. It reappeared at intervals, however. Each time it took more certain shape in the fitful light of the fleeting moon. "A boat! God help them this night!" cried Barble, steadying himself against the pier and straining his eyes to see when the black, oblong shadow rose again on the waves.

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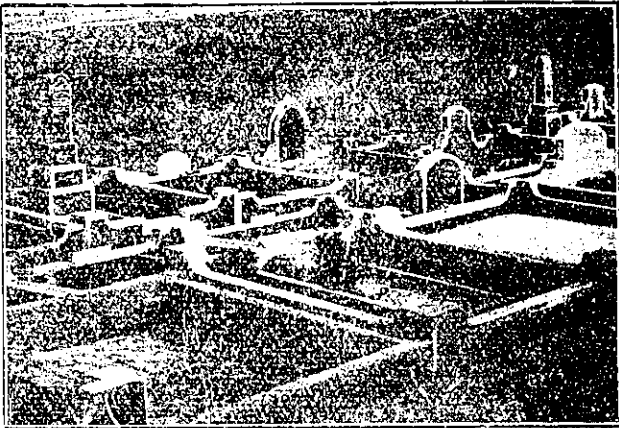
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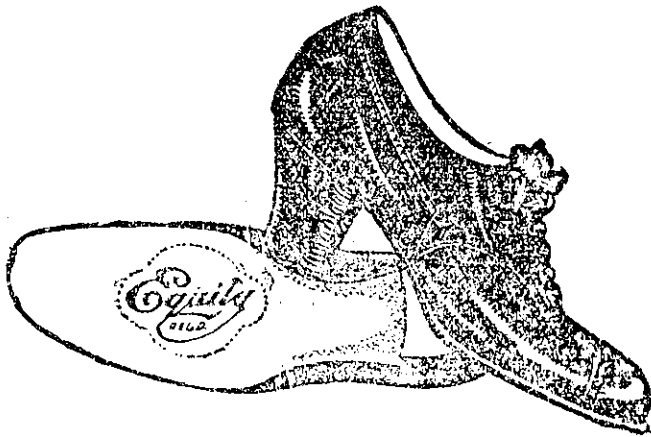
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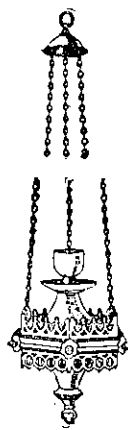
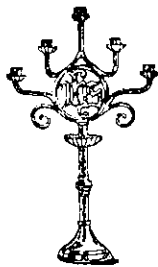
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"Never can they live at the pier end there till the priest gets out to join them."

"The priest?" repeated the Englishman, thinking the wind had miscarried his companion's meaning.

"Aye, the priest," returned Barble. "What else would bring ten men in their sense over from Irishbeg this night?"

He turned quickly and disappeared in the darkness, and L'Estrange guessed that he had gone to where the parochial house stood in some pretence at shelter.

He had learned long ago that Catholics wish for the presence of the priest to help a passing soul into eternity, but he never realised before how universally, even in the face of almost unsurmountable difficulties, that presence was sought.

It seemed madness even to try to reach the boat that tossed just beyond the pier, much less to board her and turn again into the storm. Yet sooner than he would have thought possible Barble, with half a dozen others, were back at the pier head again, and from the lanterns some of them held he could see a tall figure in black tarpaulin and close-fitting sou'wester standing whilst a rope was firmly fastened round it. L'Estrange knew intuitively it was the priest. A momentary lull enabled the little band to make their way to where the boat tossed and strained against the determined efforts of the rowers to keep her from destruction.

Coming nearer, they threw out a line. The priest took it, winding it around his body. Then he dropped down as the boat waited for him. He loosed the rope afterward, and the men on the pier would have hauled it in, only there seemed some hitch or delay. Then they saw that one of the boat's crew was coming ashore in place of the priest. As he reached the pier L'Estrange, by some act of Providence, being nearest the boat, heard a groan of pain, and the hands of the sailor as he grasped them were wet and warm with blood. L'Estrange understood then that this man, hurt by some accident, was of no use in the boat, and that they were waiting because they needed another rower.

Barble, the next man to L'Estrange, was the father of a family; so, too, was the next beyond. L'Estrange was not a good seaman, but he was a strong rower. Further, he had neither wife nor child to leave.

There was hardly time even for this to shape itself in his brain. He scarcely knew that he had decided to go when he felt the rope in his hands, saw for an instant the tossing depths beneath him. Then strong arms caught and held him, and he was in the boat.

The priest facing him was young, boyish, almost too young, too boyish, he had carelessly thought, to be the pastor of strong men's souls. But his face was white, determined, and his jaw was set. In his eyes was a strange light—excitement, perhaps, but certainly not fear. Young as he was, this was not the first midnight struggle he had had with the sea, but to-night, as before, he carried his passport of safety on his heart.

Down went the boat, green walls of water before her and behind appeared, and nothing

was left of the sky but a narrow ribbon of black overhead. The Englishman, straining every nerve at the clumsy oar which he shared with one of the islanders, had no time for thought. Even afterwards everything seemed to him like a shapeless dream. Once even the helmsman faltered. The last wave nearly swamped them with a return of foam, and a rower from either side was forced to abandon his oar. From the white faces and distended eyes of the men about him L'Estrange realised that this was a greater peril than they had ever braved before.

"Steady, boys!" above the storm the priest's voice rose. Then he pulled himself upright, and even now no fear was in his eyes, though his face was white. "Remember, we cannot go down. Have you forgotten we are not alone?"

All except L'Estrange understood. With a stifled sob the helmsman turned again to crest the breaker. For an instant they spun up in the air a blurred black mass, then a collection of moving lights appeared in the darkness ahead, and the men knew their journey's end was near, and they felt assured of safety now, though only certain knowledge and skill could have taken the boat up to the only possible landing place.

But before they touched the land twenty men were in the water at their sides, half drowned by the swirling foam, to meet and welcome the priest. They seized the boat, and the exhausted rowers sat at rest. High up onto the shingle they dragged her, and suddenly Hugh L'Estrange was aware that he alone of all those present was not bare-headed and on his knees.

Between two rows of kneeling figures, women bowed down and men bareheaded, the priest passed up to the rough-built quay. He was in time, they told him. Some impulse bade L'Estrange to follow him to the house of the man who lay dying. They said that for hours he had been calling in agony for the priest. Now he was calm and content: his prayer had been answered.

L'Estrange saw the priest bend over the bed, saw those who had been waiting keen

back until he drew himself upwards again, felt himself pressing forward, kneeling with the others; saw the flash of a silver case as the priest drew something from his breast.

Corpus Domini nostri Jesu Christi, custodiat animam tuam in vitam eternam. Amen.

Then Hugh L'Estrange understood. It was not for the priest alone: it was for what he brought with him, for the Master, in whose name he had power to forgive sin, that Catholics pray all their lives long. The dying man was at rest, and, half turning to those who had risked their lives to secure for their comrade what he had so passionately craved, the priest raised his hand in a final blessing.

Thus a third time a Catholic called down the blessing of God on Hugh L'Estrange.

Those of his colleagues who were present when George, the Lancastrian, had been allowed to keep the faith of his fathers declared themselves not in the least surprised when they heard that Hugh L'Estrange had been received into the Catholic Church. To others the news of his conversion came as a nine days' wonder. But to no one was the wonder of it all so deep or so lasting as to the man himself. Faith had come to him in the midst of the blindest ignorance. As a child he had to learn the catechism from its first page. On one point only he needed no teaching. He knew that God the Son was truly present in the sacrament of the altar, and that light made everything clear.

In the boat on the open sea, in the island cabin, with the storm still raging without, the faith of priest and people had shown him a reflex of heaven's light. And knowing himself, with a sudden, overwhelming knowledge, to be in the presence of Jesus Christ, he had understood that this was the fulfilment of his first two Catholic blessings. The blessing of God had indeed attended him, and here, unexpectedly as to form and place, the reward of God had come upon him. It would lead him, God willing, some day to die at peace, with the assurance of forgiveness for the past, and happiness for the future on the lips of the priest at his side.

The End of a Famous Newspaper

(By W.D.E. in the London *Catholic Times*.)

On Friday, December 19, the Dublin *Freeman's Journal* was published for the last time. Many who did not share the views it represented, and among them even some as remote from them as Ulster Toryism with a decidedly Orange tinge, must have heard the news with regret. For the *Freeman* at one time had many friends and readers even in the camps opposed to it, and there were times when it was able, day after day, to give its readers news that could be found nowhere else.

For years during the land struggle in Ireland and Gladstone's campaign for Home Rule it was filed side by side with the *Times* in many an editor's office in Fleet Street.

It was a veteran of journalism, twenty-four years senior to the *Times* itself. Its

first number was issued in the summer of 1763, and its record is the story of 161 years. When it first appeared there was only one other newspaper in Dublin, a sheet bearing the old-world title of *Saunders's News Letter*, founded in 1743, which survived till 1879. Rumor said that in its last year the *News Letter's* issues were almost limited to the voucher copies sent out to its advertisers. The *Freeman's Journal* started with the advantage of what later proved to be a telling title, though at first, I believe, its significance was intended to be based neither on Liberal nor patriotic ideals, but on the narrower profession of guarding and promoting the interests of those who enjoyed the electoral franchise, the "freemen" of Dublin city. It was later on that it became

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Nationalist and Catholic. It need hardly be said that in

The Dublin of 1763

it would have been hopeless to launch a Catholic daily. The Penal laws enacted from the days of Elizabeth to those of King William, were still in force, a code in many respects more oppressive in the "Kingdom of Ireland" than even the anti-Catholic legislation in England. Catholics, the vast majority of the people, were glad enough that some of the worst enactments had fallen into desuetude, though they might be enforced again. Meanwhile the unfortunate "Papists" labored under a multitude of oppressive disabilities. It was a code deliberately devised to keep them in servile poverty, and make perversion to the so-called "Church of Ireland" the avenue to citizenship and the prospect of a career. The Seven Years' War had just ended, a war in which (largely because its King was also Elector of Hanover) England had fought as the ally of Frederick the Great of Prussia, and the "Protestant hero" was a popular idol in England, honored incidentally by "the King of Prussia" becoming a favorite sign of country inns. The war had given England the unchallenged control of the sea, the possession of Canada, and the first conquests of the Indian Empire, and with these came a wave of prosperity. Irishmen had fought on both sides in the war, some as soldiers in the French and Austrian armies, others recruited for the British Army, in which the law barred them from rising above the ranks. But it brought no gains to them. With all the current talk of philosophic respect for the rights of man, progress and liberality, that was already becoming the fashion, the Catholics had only the bare right of existence. As for Nationalism, ever since the Williamite wars the majority of the Irish Catholics had sunk into a condition of patient, almost apathetic endurance of wrongs there seemed no hope of righting. But the hopes of better days soon revived. By a strange turn of events it was

The Conquest of Canada

that started a train of events, which, amongst other results, gave to the Irish Catholics the first small instalments of citizenship and freedom, and gave a new impulse to the National ideals. An almost forgotten chapter of history is the story of the protests of the Puritan New England Colonies against the Quebec Act legalising the religious freedom given to the French of Canada under the treaty with France that made the country a British colony. It was the first rift between the New England colonies and the home Government. Other causes, it is true, helped to precipitate the conflict that created the United States and produced in Ireland the Volunteer movement and Grattan's campaign for a free Irish Parliament. The movement was primarily a revolt of the dominant Protestant section against the senseless policy of England in discriminating even against the "Loyalists" of Ireland in matters both of administration and of trade interests. Grattan, though he held that Protestant ascendancy must be a part of the Irish system,

realised that the open oppression of the majority of the people must make all stable government impossible. He needed Catholic support, and he declared that "even the Protestants of Ireland could not be free while the Catholics were kept in slavery." From the days when

The Drums of the Volunteers

were beating and Grattan, with all his limitations, became the national leader, the files of the *Freeman's Journal* supply a wonderfully contemporary record of both the political and the religious history of Ireland. It passed through the hands of many proprietors. It had its prosperous and its difficult years. Under one chief it would take a bold line, under another it would play for safety and show the weakness that is often the price of security when great events are in the making. But there were many times when it not only recorded current history but helped to make it. In the days when O'Connell was the leader of both the Irish and the Catholic cause it came under Catholic influence, and since then it has been a Catholic paper, in the sense that it was a leading newspaper of a Catholic people. So a large part of its space was given to the record of distinctly Catholic activities, though those of non-Catholic religious bodies were also fairly reported. It reached its most prosperous period when Sir John Grey having purchased it, his son, Dwyer Grey, succeeded to the control. He was a thorough business man and at the same time an enthusiast for any cause he held to be right. The *Freeman* became the champion of the Land Reform movement and the fight for Home Rule under Parnell. There were stirring times in Ireland, and Grey organised a splendid system of news gathering. His reporters were to be found at every "proclaimed meeting," taking their full share of danger. A special wire linked the London and the Dublin offices, and the Parliamentary reports of the *Freeman* were the best in the Dublin press at a time when

Irish Affairs

came up evening after evening at Westminster. Grey directed, but did not edit, his paper. He had a workmanlike chief editor in the Dublin office in the person of Dr. Byrne, but his strongest man was the late Mr. Tuohy, in charge of the London office near Temple Bar. Tuohy was a journalist who devoted himself entirely to journalism, in the times when journalism was still anonymous, and so the general public hardly knew his name, but few men in the Fleet Street of those days did more important work. For a while he acted also as London correspondent of one of the great daily papers of New York, and its service of news was at the disposal of the *Freeman*. He was in close touch with some of the leaders of finance, and the business columns of the *Freeman* had often exclusive information that brought Irish investors into many a profitable development in "industrials." Hard-headed business men in Belfast, who detested its politics, read the paper for the sake of Tuohy's business intelligence.

I was a beginner in journalism in those years and a friend of my college days intro-

duced me to Grey; from him I had my first journalistic commission that opened the way to important work. I had lived for awhile abroad and was in touch through correspondents abroad and friends in London with good sources of information. I gave some of this to Grey when we met from time to time, and at last one evening at Westminster he asked me to write for his paper a weekly survey of foreign affairs. The special wire was comparatively idle on Sunday evenings, so it was handed to Tuohy on that night to be wired to Dublin, and it was a feature of the Monday issue for some months. I told Grey that I must be allowed to put forward my own view and I feared it might sometimes clash with that of Byrne's leading articles. He told me I might write what I wished, but to save editorial responsibility the articles were written in the first person, and signed with a single initial. Journalism still being strictly anonymous then.

Dwyer Grey's Achievement.

"I want to interest our people in foreign affairs," said Grey. "We have paid too little attention to them, though they continually react on our own national cause." Once, talking of his hopes for his paper, he said that in the past it had suffered from false economies. "I am going to make an 'Irish bull,'" he said, "but that figure of speech is sometimes very expressive. Well, my theory is that the only way to make a paper really pay is to waste money on it." Success came quickly, and the *Freeman's Journal* was converted into the property of a company. Its shares went at once to a high premium. On the day the prospectus appeared Grey told me he had enjoyed an incident of a few days before. It was just after the affair of the Pigott forgeries. A *Times* representative had come to Grey at the House of Commons and tried to argue him into giving that paper the advertising of his new company. No company of the least importance had ever before been floated without a *Times* advertisement; surely it was an oversight that this had been omitted. "I told him," said Grey, "that it was by my order the *Times* had been struck off the list, because it had given so much space to Mr. Pigott's productions."

Grey's sudden death after a brief illness was a heavy blow to the *Freeman*. Its decline began when it had to meet the competition of Alderman Murphy's well-produced and well-managed *Independent*, which broke its monopoly in the Dublin press. The day came when the shares that had once stood at 70 per cent. premium no longer carried a dividend.

1916 and After.

It failed to weather the stormy years since 1916. Its office, once Sir John Grey's Dublin residence, with the editor installed in its beautiful Georgian dining-room, stood close by the Post Office, the headquarters of the fighting in "Easter Week." For five days no *Freeman* appeared and the office was burned to the ground when the bombardment fired the Post Office. The paper started again in an improvised office as soon as the fighting ceased. It built new premises and made a brave start again, only to be sup-

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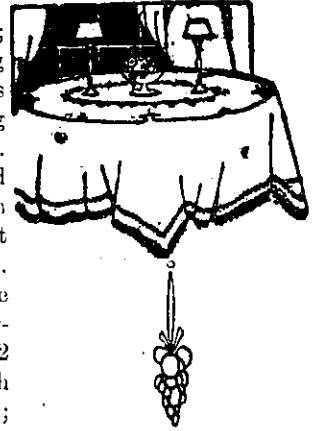
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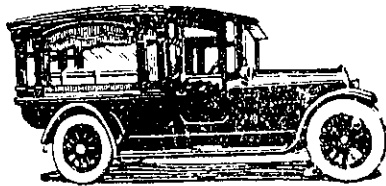
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pressed by the Government for some weeks in 1919. It made a third start, and raids by Black-and-Tan and Republicans were incidents in the final stage of its career. At last the inevitable end came. It had done good service to Ireland and to Catholic interests in Ireland during the greater part

of its career of 161 years, and it is to its honor that during so much of this long period it so often made a good fight for unpopular causes that seemed doomed to defeat, and when the skies were darkest like the Consul of Cannae it deserved the honor of those who "refuse to despair."

be led to a progressive appreciation of the significance of Church Ritual and of the Sacraments; and finally to assist them in every possible way in their preparation for their First Communion, which took place in the school chapel.

We have no space, here, to enter into a detailed description of the very beautiful and suggestive work which was done in this connection. We will conclude, however, with a brief quotation from Doctor Montessori's own pen, which bears directly on the subject we have been considering.

She is speaking with reference to two priests who had become interested in her method—one, Father Casullera, a missionary who had returned from Central America (Guatemala), the other, Father Clascar, a man of scholarly repute, who had translated the Psalms and other parts of the Scriptures into the Catalan language. She says:—

"Neither of these Fathers knew me, nor was aware that I was a Catholic, and although in my book I made no direct profession of religious faith, it seemed to them that my method was *Catholic* in its very essence.

"The humility and patience of the mistress; the stress laid on things rather than words; the surrounding atmosphere of sensorial objects as the beginning of psychic life; the silence and recollection of the little children; the freedom to perfect itself permitted to the infant mind; the minute care in anticipating and correcting whatever is evil—even the simple error, the slight imperfection, the immediate control of the error through the material of development; the respect shown to the inner life of the child, professed almost as a cult of charity,—all these were principles of Pedagogy which seemed to them directly to emanate from, and be inspired by Catholicism."

The Montessori Method and Catholicism

(EDWIN M. STANDING, B.Sc., in the *Irish Rosary*.)

(Concluded from last week.)

The statements made by Dr. Montessori and her supporters—which seem so extravagant to those who have not seen her schools—claiming that through her method a new and higher type of child has been revealed—these claims should not cause any misgivings to Catholics, when it is remembered that they refer only to *natural faculties and graces*, which have hitherto been smothered by the senseless treatment to which small children have been subjected. To quote Dr. Montessori again:—

"The fact has been proved too many times to allow of further doubt, that with our methods many of the defects and many of the characteristics of childish inferiority disappear almost as though by magic, and we are able to observe a new type of child. . . .

"However, this does not touch the intrinsic question of real goodness; the child who has had the spiritual treatment offered by our method has found an environment better adapted for his development: he is not, however, really good because of this, from the point of view of virtue. . . .

"The voluntary rising towards the good, a sacrifice made out of love, heroism, sanctity, cannot be attained by means of a rational psychic treatment, but a strong, clean man will be more ready to receive Divine grace and to make it bear fruit."

On the other hand, Protestants have no cause to be disturbed by the tendency which we have noticed amongst students of her method to gravitate towards Rome. In view of what we have said with regard to the similarity of method between the two systems, this is no more than would be expected by any disinterested observer. A discerning infidel, looking at the matter simply on the natural plane, and by the light of natural reason alone, would expect no less.

It should, however, be a matter for gratification to Catholic Montessori Students that a method so successful in developing the opening faculties of the human mind, should bear such a striking resemblance to that which, under the Providence of God, has been set up to assist him in his supernatural progress.

This similarity is only what "*a priori*" one would expect to find. For the supernatural does not contradict the natural order, but rather transforms it. Or perhaps it would be better to say that it takes it up into itself, absorbing it into its own higher sphere, where it remains itself and yet not itself, but shot through with a meaning and a beauty not its own.

And, therefore, of necessity, the Ideal Montessori School must be the Catholic Mon-

tessori School—where the development of all the natural faculties is looked upon merely as the preparation for their sanctification and adoption, through the influence of Divine Grace, into the Supernatural order.

That such a school is the ideal for which the Dottoressa is striving, no one who knows her intimately could ever doubt. And if any one did doubt, his doubts would be quickly dissipated by a perusal of Dr. Montessori's little booklet entitled *The Child in the Church*.

It is to be regretted that this valuable and suggestive essay has not yet appeared in an English form. For in it she deals with experiments which were made—under competent ecclesiastical authority—to apply the principles of her method to the religious education of the very small child.

These experiments—in which she had the co-operation of two priests—were carried out as the result of a paper read by Signorina Macheroni, Mme. Montessori's ablest assistant, at a Liturgical Congress, before the Abbot of the Benedictines at the Monastery of Montserrat.

The main object of this work was to devise practical means whereby small children from the ages of four years and upwards should

WEDDING BELLS

WHITAKER—SAMPSON.

The wedding was solemnised at St. Patrick's Church, Greymouth, on December 30, 1924, of Ignatius Francis, second son of Mrs. Agnes and the late Bernard Fear Whitaker, Northland, Wellington, to Mary, eldest daughter of Mr. and Mrs. W. Sampson, Greymouth. Nuptial Mass was celebrated by the Rev. Father O'Regan. After the ceremony a reception was held at the residence of the bride's parents, where only relatives were present. The bride was dressed in white satin and wore the orthodox white veil and orange blossoms. The bridesmaids were Miss Lily Sampson (sister of the bride), who wore pink satin marocain, and Miss Genevieve Whitaker (sister of the bridegroom), who wore shot green tafeta. The bridegroom was attended by Mr. Cyril E. Heaphy as best man, and Mr. Gordon White as groomsmen. Mr. and Mrs. Whitaker left for Christchurch and the North Island, where the honeymoon was spent, prior to taking up their residence in Wellington.

We do not ask in the name of our Master what we ask otherwise than by our Master's rules.—St. Augustine.

H.A.C.B.S.

ST. PATRICK'S BRANCH, SOUTH DUNEDIN.

The president (Bro. J. F. Kerr) presided over a record attendance at the fortnightly meeting of St. Patrick's branch (No. 643) of the H.A.C.B. Society, held in the branch's club rooms on Wednesday evening week. A hearty welcome was extended to Bro. M. Ford, of St. Mary's branch, Timaru. Bro. Ford, who was greeted with applause, in acknowledging the reception accorded him, congratulated the members of St. Patrick's branch on their fine new rooms. Six new members were initiated and two candidates proposed for membership. After correspondence had been dealt with, the evening was devoted to social entertainment. Keen interest is being evinced by members in the billiard tournament, prizes for which have been donated by Bro. C. Meekin, St. Patrick's, and Bro. F. Behrens, St. Mary's branch (No. 624), Christchurch.

—♦♦—
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The Church in New Zealand

THE CHURCH IN TARANAKI: A SKETCH PREPARED FOR THE JUBILEE OF THE PARISH OF HAWERA.

(Continued from last week.)



Father McKenna was appointed pastor of New Plymouth in January, 1889, and was longer in Taranaki than any other priest, longer indeed than all the pastors from the first down to this year, 1925. In 1899 on the occasion of the Arch-

bishop's silver episcopal jubilee, he was made Dean of Taranaki. On the 14th of July, 1922, a Papal Brief was issued from Rome, making him a Domestic Prelate of the Holy See with the title of Right Reverend Monsignor; but alas! this was a week after his holy and edifying death. His work in North Taranaki needs no telling, it speaks for itself. The fine churches in New Plymouth, Stratford, Inglewood, and Waitara, together with the founding of the convents in the three last places were his work. His silver jubilee was kept in 1911 in presence of a vast assembly including all the priests from Taranaki and many from remote parishes, and the joyful manifestation of loyalty with which he was surrounded on that occasion will long remain in the memories of those who witnessed it. The discourse, eulogising his work, was made by his life-long friend, Dean Power of Hawera. Another memorable manifestation of esteem and affection was that made him by the Taranaki priests on his return from England after a long illness and a serious operation. His funeral on the 8th of July, 1922, will be long remembered for the great line of mourners, including fifty priests, that extended along Devon Street. The beautiful panegyric preached by Father MacManus at the funeral touched the hearts of all present and made them realise acutely the loss they had sustained. Another great gathering of priests and people assembled for the Month's Mind on the 8th of August, when Monsignor Power spoke on the characteristic virtues of the deceased priest. He was a deeply spiritual man, of fine mental equipment and of strong character. His life was a lesson to all who knew him. He set himself a high standard of life and lived well up to it. His life was largely spent in the presence of the Blessed Sacrament; he never forgot that God had separated him from all the people and joined him to Himself that he might serve Him in the service of the Tabernacle and minister to Him. He knew how powerful for himself and for the people was the daily lifting up of the chalice, and so he was faithful in sickness and in health to his daily Mass. His beautiful mind was perfectly attuned to God, and on this account his ministry of preaching was most effective. To the very end he kept up his study of sacred learning, for the shepherd must not be without understanding if the flock is to be saved. And this understanding is not merely intellectual: it is rather



THE LATE DEAN THOMAS McKENNA.

the mastery of the laws of the spiritual life manifesting itself in true and valid sanctity. He knew that the cure of souls, the highest of all arts or vocations, demanded personal sanctity, that the pastor might teach by example as well as by words, and so his constant aim through life was to sanctify himself, that he might sanctify his flock.

He was acquainted with the various views of the priestly life that were being discussed in modern times, some saying this and some saying that, but he interpreted that life for himself in the light of the Gospel spirit and according to the great Fathers of the Church. He knew with St. Bernard that "the flame of the pastor is the light of the flock," and he knew that it was through solitude and contemplation that flame would shine out. So he became a man of deep contemplation, loving solitude and finding in it his strength. He was aware of the much advertised theory that a priest who visited much had a full church; he did not value this theory much, as he often told the present writer in private conversation. He was always conscious of the danger that pastoral visits might easily decline into social visits, and that the priest would then be at his worst disadvantage. At any rate he took good care that the active duties of his own ministry did not infringe upon his beloved solitude and contemplation. In this and in the personal realisation of the doctrines and practices he would expound lay the secret of the unction with which he preached.

He never forgot how sacred was the command to preach, the command to use the talent: "Trade till I come!" On the last Sunday but one before his death he had to

be lifted from his car at Waitara and set at the altar, the same thing had to be done at New Plymouth a few hours later, yet in both places at the proper time in the Mass, he sat down and preached fervently to his people, though he was visibly struggling with death. "Trade till I come" was the command; he had kept it and could say: *Veni, Domine Jesu, Come, Lord Jesus.* He was carried to his room where he remained unconscious for several hours; and then after ten days' preparation, surrounded by faithful, praying friends, he closed his eyes to earth and opened them beyond the veil to gaze upon the face of the High-Priest Whom he had so faithfully served. His life was indeed a lesson to all. He never took care for his own comfort, he spent as little as possible on himself. With his savings he purchased little properties in the parish, during his life he devoted their income to the schools, and before death he made them over to the schools by his last will and testament.

DEAN THOMAS McKENNA

was pastor for just one year, but his declining health did not permit him to take any part in the administration of the parish. His past career gave promise of much fruitful work. His widely-lamented death took place on the very day of the first anniversary of his predecessor's, and his Month's Mind in his former parish in Wellington South saw a record number of priests for any such memorial.



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young, zealous, and energetic, is now in charge, and is bidding fair to outshine the most active of his predecessors. At the cost of several hundreds of pounds he has made the little church a thing of beauty. He has had erected a fine set of Stations of the

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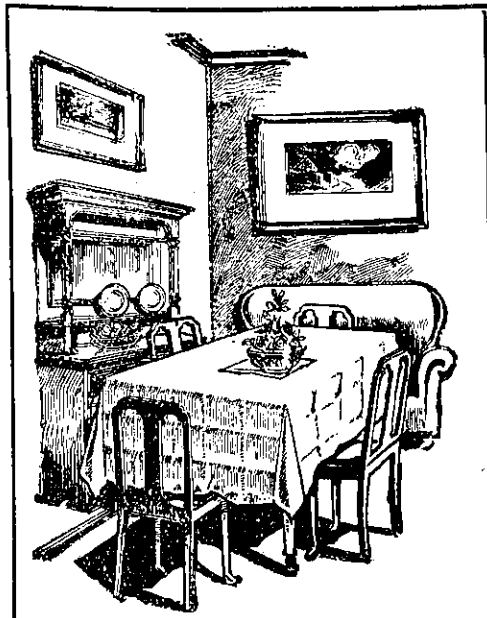
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Cross, and two beautiful stained-glass windows, the gift of Miss Harding, of Stratford, in memory of her cousin, the late Father Treacy. He has also purchased a fine property of five acres, on which he means to build an up-to-date school, surrounded by playing-grounds, which will be laid out to satisfy the tastes of the most fastidious.

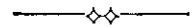
With the loyal and generous support of his people, he will make New Plymouth the model parish of the archdiocese. It is only fitting that it should be so in a town that is known as the garden of New Zealand. New Plymouth has reason to thank God for its priests.

(To be continued.)

equally successful in her encore number. Miss Romans was loudly applauded for her piano-forte solo, "I Pagliacci." The entertainment concluded with the chorus, "There's a Big Lot of Sunshine," in which all the pupils of the school took part.

Father Woods, on behalf of the Sisters, thanked the performers, the audience, and all who had assisted to make the concert such a pronounced success. He also presented the prizes that had been awarded at the close of the school year. The recipients were as follows:—

Christian doctrine, Cuthbert Feehly; essay, Eileen Warring; attendance, Leo O'Shea; music, Olive Romans; dux of school (gold medal), Helen O'Neill.



Owing to an oversight the proficiency results were omitted from the list of the successes of the Sacred Heart College, Nelson, sent us, and printed on page 49. They are as follows:—Phyllis Noad, Maureen Sullivan, Eileen O'Keefe, Veronica Housiaux, Eileen Connell, Lawrence Housiaux, John McGuire, Neel McBride.

St. Joseph's Convent School, Arrowtown

ENTERTAINMENT BY PUPILS.

The annual concert given by the pupils of St. Joseph's Convent School, took place in the local Athenaeum Hall prior to the holiday vacation, and attracted a large gathering, all the seating accommodation being taken up, while many patrons had to be content with standing room (says the *Lake County Press*). An excellent programme was presented, almost every item displaying outstanding merit. The children showed from the outset that they had been carefully trained, and their stage work reflected great credit on the teaching staff of the school. The dramas and tableaux were elaborately staged, and the dressing was particularly good. The programme opened with the instrumental selection "Baron Munchausen" by Misses Tui Warring (piano), Mary and Eileen Warring (violins), and Mr. W. A. Warring (cornet), the performers being recalled. An action song, "Kutie Kids," by the junior girls, was loudly applauded, as was also the recitation, "Blackening the Baby," which was given by Ellie Hamilton. The dance, "Wooden Dolls," was cleverly executed by Molly Fitzpatrick and Tui Warring, and Mary Hamilton sang "The Lilac Tree" very nicely. Alec Cotter followed with the recitation, "Judge Pitman's Watch," for which he was deservedly applauded. The cantata, "Wonderful Dollies," which was given by the juniors, was a very attractive item. Miss Eileen Warring received an imperative recall for her violin solo, "Ave Maria." The first part of the programme concluded with a highly amusing comediotta entitled "The Hypochondriac," in which the characters were sustained by George Wilcox, Cuthbert Feehly, George Murphy, Leo O'Shea, and Willie Warring. The Warring orchestra opened the second portion of the programme with "Minuet in G," their playing being greatly appreciated. Willie O'Shea and Tom O'Neill recited "The Twins" very creditably, and the dialogue "At the Seaside" by Tui Warring and Annie Fitzgerald was an entertaining item. The junior girls followed with the action song, "Baby Girls," which was another pleasing item. Olive Romans and Olive Dunlop contributed the pianoforte duet, "The Sultan's Grand March," very acceptably. "Just Plain Folk," a vocal duet in character, by Tui and Willie Warring, was well rendered and highly amusing. One of the most attractive items on the programme was "The Dance of the Fairies," in which the following took part: O. Dunlop, E. Warring, A. Fitzgerald, R. Dunlop, A. Dunlop, M. Fitzpatrick, A. Fitzpatrick, M. Pritchard, N. O'Neill, V. Scurr, M. Hamilton, F. Hamilton; principal fairy, T. Warring; fairy elves, W. O'Shea, J. Jopp, C. Fitzpatrick, and A.

McEntyre. In a comediotta entitled "The Red Chigon," the outstanding feature was the fine acting of Eileen Warring, who took the part of Miss Precise, the principal of a "genteel" boarding school for young ladies. The other parts were capably sustained by Tui Warring, Olive Dunlop, Nellie O'Neill, Jean Cotter, and Maizie McEntyre. The pupils were assisted in the programme by Misses Doris Pritchard and Mary Romans and Mr. Jack Churstain. Miss Pritchard and Mr. Churstain sang "She is Far From the Land" very creditably, and at a later stage Miss Pritchard was recalled for her singing of "The River Shannon." She was



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The juvenile branch was formed in December of last year, following on action by the parent branch to improve the interest in Hibernianism—a matter stressed by the delegates at the Westport conference last May. The Mosgiel branch, though a small one, is very enthusiastic, and the manner in

which the juveniles go about their business at meetings would do credit to older heads.

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Current Topics

Ireland and the League of Nations

The *Manchester Guardian* reports that a delicate situation has arisen in Ireland out of the objection of the British Government to the registration of the Anglo-Irish Treaty with the League of Nations. Several weeks ago we gave reasons why Britain wishes Ireland to be regarded as a purely domestic problem of her own; but according to the statement issued by the Irish Minister for External Affairs, the domestic problem theory has outlived its power to deceive. Mr. Fitzgerald pointed out in his statement that the Covenant of the League sets out the duties undertaken by every member of it. There are no distinctions between the States, he says; none has special privileges and none is exempt from the obligations set forth in the Covenant. He quotes Article 18, and proceeds: "This Article means that every treaty and international engagement entered into after January, 1920, shall be registered. The Irish Free State, as a member of the League, is bound by this Article. As the Treaty is the basis of the Irish Free State's relations with the other members of the British Commonwealth of Nations, it was pre-eminently our duty to register it. To have failed in this would have been to repudiate the Covenant, which can be done neither by the Free State nor any other member of the League." Mr. Fitzgerald's reading of the Article is correct. Those who doubt may here read the clause for themselves. It reads as follows:—"Every treaty or international engagement entered into hereafter by any member of the League shall be forthwith registered with the Secretariat, and shall as often as possible be published by it. No such treaty or international engagement shall be binding until so registered."

Seeing for Themselves

When the British Trade Union Delegates returned from Russia to picture Muscovite conditions in glowing colors, one English paper described them as "British mugs" who "had no more idea of the true feelings of the Russian people and the real conditions of Russian life than a trainload of bullocks have of England in their journey from the pastures up to Smithfield Market." The *ad interim* report of the delegates is really not worth the paper upon which it is written, to say which is not to reflect upon the honesty of those who wrote it. They would see just as much of Russia as their hosts, the Bolshevik leaders, deemed it wise to let them see. The good old stock challenge, "come and see for yourself," is not always as open as it sounds. For example, many distinguished visitors have looked upon Belfast and returned home "deeply impressed" with all they had seen. They would be escorted to Stormont Castle, and driven to the City Hall; they would be taken to the seats of the big industries, and feasted in Ulster Hall; and then they would be closely shepherded to the railway station. But, says an Irish exchange, no one would dream of taking those visitors to the slum districts.

No Russian Bolshevik in Moscow could improve upon the procedure by which hundreds of visitors to Belfast are "shepherded" by skillful and plausible exponents of the noble science of deluding "mugs."

A Wily Shepherd

The same paper goes on to refer to the time when the onestamious "Mick McQuaid" was getting a goodly bonus per head from the "Joint Stock Papist Souls Conversion Society," with headquarters in London, for every citizen of Connemara "evangelised" under his auspices. An honest Anglican bishop announced his intention of paying a visit to the scene of the great "Evangeliser's" fruitful labors. The society warned their agent in alarm and panic. They knew that the stories of the conversions were impudent fabrications. When the bishop, a generous subscriber, arrived, he thought he had taken Mick by surprise; but the faithful McQuaid promptly undertook to "show him around." With the help of an accomplice, half-a-dozen successful personations of "converts" were effected on the road to the place where an "orphanage," peopled by the children of "murdered converts," had been established—according to the appeals issued by the "J.S.P.S.C.S." Five hundred yards from the road, on the border of a little lake, some twenty or thirty children were standing or seated. When the good bishop turned towards this interesting and pathetic group, McQuaid produced a huge bottle of evil-smelling stuff, which he sprinkled over the prelate and himself with great liberality and fervor, explaining that the poor orphans were stricken with smallpox owing to the diabolical devices of the local unconverted Papists. His Lordship's retreat was accomplished in record time; and he handed £50 to the heroic foster-father of the afflicted "orphanage." Thereafter the pious "evangeliser" salved the small garments in which he had arrayed figures formed from turf-mould, and kicked the "bodies" of the "orphans" into the lake. It is a story that should never be forgotten by the serious pilgrim in search of information.

Lourdes and the Modern Mind

Millions of people throughout the world are the victims of superstition in some particular or other. Some believe in the potency of charms to ward off evil; others in the prophetic nature of dreams; some go in fear and trembling to the fortune-tellers to discover the future; others again will not pass under a ladder, or remove the horse-shoe from the door. The *Manchester Guardian* says that there are at least 15 well-known professional astrologers plying their trade in the West End of London and many lesser-known ones. The writer smiles behind his hand when he says that whatever we may think of astrology, it is fascinating to find that in an age of supposed intense enlightenment what the encyclopedia calls "one of the oldest superstitions" is apparently as active now as it was in the dawn of history. But those who are most careful to observe

all the rites connected with superstitions are the very people who pour most ridicule on the miraculous happenings at Lourdes. Hilafre Belloc referred to this when he spoke at a demonstration in London organised by the Society of Our Lady of Lourdes. The title of his address was "Lourdes and the Modern Mind," and in the course of it he pointed out that the thing that called itself the modern mind denied the miraculous quality of Lourdes. Within living memory it had denied the phenomena. It was now prepared to look for the phenomena everywhere. There was nothing in the way of the abnormal, the unaccustomed, and the strange which it would not swallow except Lourdes. It accepted M. Coué, and was delighted to accept Einstein, but not Lourdes or the Gospel. He suggested that the reason for this inability to believe that the miracles at Lourdes were due to an external power and this *valle-jace* from the old materialism to the new general credulity was to be found in the hostility to the Catholic Church. Mr. Chesterton, who followed, claimed that while Catholics regarded the miracles at Lourdes as due to the will of God, they regarded all natural phenomena as equally the result of His will. "Our vision of this ordinary world is more tinged with mysticism than that of the average transcendentalist, because we say that the same Power that created the spring at Lourdes created the world."

Can Catholics Think?

One of the stock calumnies against the Church is that she does not allow Catholics to think for themselves. A New Zealand Protestant divine delivered a sermon a couple of Sundays ago, and in the course of it he deplored the craze for definition in matters of doctrine. He concluded by advising his congregation to accept the facts without the niceties of logical or theological definition. We shudder to think what would have been said had a Catholic preacher expressed himself so, and we are glad to say that no Catholic preacher would dream of tendering such advice. There is a Mr. Glover, however, who has been writing in the *Daily News* to tell his friends that Catholics cannot think. The poor man has forgotten that it was the thinking of the Catholic General Foch that saved his skin what time his Protestant-thinking Generals were unable to beat the Germans. He evidently does not know that Catholic inspiration is at the root of French literature, which is the work of the clearest thinkers of modern times. It is an old fable, that Catholics cannot think, and as usual it seems to be repeated by a man who has himself the very fault which he would like us to have. As a writer in *Catholic Truth* points out, the only tyranny in Catholic belief is that it prevents a man from thinking wrongly on certain matters. And if this be a tyranny, it is also a tyranny to teach a boy that two and two make four so effectively as to make it impossible for him ever again to think that two and two make five. In fact, Catholics are good thinkers for the very reason that their faith gives them something to think about. You cannot think about anything unless you know

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something. Even the Catholic child who has no more learning on scientific problems than he gets from the Penny Catechism knows more about the deep problems than Mr. Glover himself, and consequently is better equipped for making a start as a thinker about them. Coming down to hard facts, the highest of all studies is Theology, and the hardest kind of thinking has to be done before one makes any progress in it. One looks long and vainly before finding any Protestant thinker fit to rank with Aquinas with Scotus, with Bonaventure; and we venture to say that boys trained in modern State schools (which admirably inculcate the science of not thinking) could not even follow the close reasoning of these masters. But perhaps Mr. Glover and his disciples may object to such a deep study as Theology on the ground that only a Catholic mind can grapple seriously with it. Then, let him take any other subject he pleases. If we turn to literature, we find that from Dante down to Francis Thompson or to Paul Bourget, we are justified in backing our man to beat any contemporary "thinker" selected by Mr. Glover. If he turns to science, we can call on all sorts of people, from Roger Bacon down to Mendel; from Leonardo da Vinci down to Louis Pasteur, to prove that Catholics could think to some effect on all sorts of subjects. Take it another way. Take the effects of long Catholic thinking and set against them the effects of long Protestant thinking. On the one hand you have in France at the present time the richest and noblest of modern literatures, as well as industrial successes won by men who, in the Catholic tradition of the Middle Ages, aim at producing things that are a credit to the producer, aiming in a word at quality rather than quantity. On the other hand, you have Protestant and American literature in the gutter at the present time, while shoddy is becoming the hall mark of British-made goods. And yet these people tell us that Catholics cannot think. If what we do is not thinking, one wonders what name would suit the operations that go on in the heads of men who talk such nonsense as is heard from the average No-Popery ranter, whether in England or in New Zealand. It seems that such people are never ashamed to be found out asserting the thing that is contrary to the truth, and that exposure does not deter them from doing so again and again.

Arrogance and War

There is one thing of which the MacDonald Government may justly feel proud, and it is that during their short term of office they brought a much better spirit into the Foreign Office than the one which previously had resided there. Consequently, when Mr. Rasmay MacDonald, in discussing the affairs of Egypt, condemned the prevailing war spirit, we must grant him the respectful hearing due to the man who tried to put his principles into practice. He said, "the world would have to empty its mind of the futile idea that one nation, by its strength of will and determination, can simply ride rough-shod over the rest of the world. The world would have to realise that it was madness to suppose that any nation—British,

Russian, Egyptian, or French—can say: 'That is what we want, and if you don't agree we will come and fight you.' That is a mentality that has grown up so much since the war; that is a mentality that is going to bring us into more war, more revolutions, more unsettlement; a mentality that every Christian man and woman should range themselves against, because only when we get people to enter into a frame of mind associated with rational agreement are we going to get over our difficulties." It is cheering to hear a prominent public man express the sensible view that international peace depends upon the goodwill of the nations. It shows that he, at least, understands the truth that peace and prosperity depend upon goodwill or charity, and not, as some reformers have it, on economic conditions. Still, much more is needed than merely saying that the nations must cleanse themselves of the truculent spirit. It is not possible to formulate a plan that will create a spirit of goodwill among the nations and permit the predatory mind to remain among individuals. Though we speak of nations as composite bodies, we must not forget they are made up of units, each one of whom possesses a mentality, a personality, and an identity separate from each one of his neighbors. His social and economic interests, though they are to a certain extent bound up with those of his fellows, are yet his own in a very exclusive sense. For that reason a nation cannot be trained *en masse*. Training must be applied to the unit. General warnings are not of much value, because they are heard chiefly by those whose habits of thought are fixed. It is the children in the plastic stage of brain growth who will make the surest foundation for a peaceful world if they are trained in the proper manner. Such a training would involve not only the study of religion but also the practice of it. If the statesmen of the world desire the maximum of peace attainable in the presence of a multitude of conflicting interests and strong passions they will have to found it upon a religion which speaks fearlessly and definitely on questions of right and wrong, a religion which possesses a sacramental system through which the moral law is applied in the most intimate fashion to each unit: a religion which trains the child and disciplines the adult. Such a religion is indispensable, and the woes of the world are due to the fact that the world tries to get along without it. Peace talk is very laudable, no doubt; but until the nations recognise that peace depends more upon morals than upon armaments; that morals depend upon training; and that the training must be definite, practical, and authoritative, the moralising of the politicians will not have sufficient influence to prevent a single case of petty larceny, much less a war.

Materialisation

Among Catholic critics on the prodigies of Spiritism there are two schools, one holding that the wonderful things done are altogether due to deceit and fraud, and the other attributing at least some of the manifestations to preternatural powers. It is certain that fraud has been discovered

so often that people have good *a priori* reasons for suspecting it in every case; it is also certain that the most wonderful and apparently inexplicable things done by spiritists have been done by natural means by such clever conjurors as Maskeyline and Cook and by Father de Heredia. Naturally the followers of such professors of the art of legerdemain are satisfied that there is a natural explanation for the marvels that occur in seances. But there are others just as firmly convinced that no natural means can explain everything done, and that spirits really do intervene. Father Thurston, who has recently been investigating the phenomena in the light of cold and inexorable reason, confesses that he is able to come to no definite conclusion. He terminates a long study with the following remarks which are of great weight:

"By way of conclusion to this series of articles, I can only regret my inability to say anything that is positive. The observations available are too uncertain, too extraordinary, too far removed from normal experience, to supply grounds for forming a confident judgment. Moreover, it seems very doubtful whether psychic researches a century hence will be in any better position to solve the momentous problems entailed, seeing that so little real progress has been made in the past seventy years. None the less, in my opinion, the facts which I have endeavored to outline do point strongly to the existence of several supranormal phenomena and to the intervention of outside forces, acting with a purpose, but freakishly, and sometimes almost as if they were disposed to mock man's helplessness. Seeing that the same fitful caprice is characteristic of the alleged spirit communications, so often strangely veridical, and at other times maliciously deceptive, I am inclined to refer both classes of phenomena to the operation of *discarnate intelligences, possibly human, or possibly alien to earth.*" The idea of materialisation is not unfamiliar to Catholic theology. The incubi and succubi of the writers on demonology have long been the scorn of agnostics and materialists. The medieval theologian, no doubt, is inclined to refer everything abnormal to Satanic agency, but while it is highly probable that the powers of evil have much to do with the manifestations which so often end in the moral ruin of the unwary medium, I see no reason why the discarnate spirits of the unbaptized may not also make their power felt in this world in ways which we cannot explain, or possibly even understand."

*Father Schmoeger, C.S.S.R., in a work pronounced by the Ordinary, the Bishop of Limburg, to contain nothing contrary to the teaching of the Catholic Church, tells us, on the authority of Sister Catherine Emmerich, that there are "souls neither in heaven, purgatory, nor hell, but wandering the earth in terrible anguish," and also "planetary spirits who are very different from devils, and who have yet to be judged and condemned." I pronounce no judgment on this matter, but there has evidently been in the past some latitude of opinion among theologians as to the eschatological opinions here involved.

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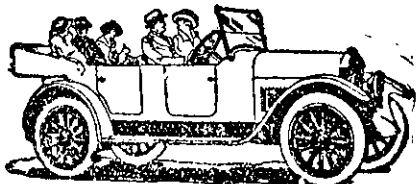
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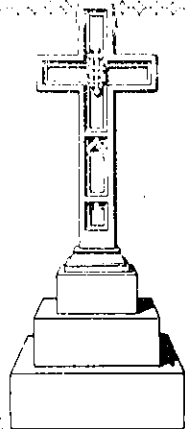
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NOTES OF TRAVEL

I.—FROM WELLINGTON TO MONTE VIDEO

(By J.K.)

If the glamor and romance of the old-time sailing ships are missing in these days of comfortable steamers what is lost in sentiment is more than made up in comfort. And, one and all, we agree that no steadier and stancher ship than the Arawa ever went from Wellington round the redoubtable Horn.

Days of sunshine were with us as we sailed East by South away from New Zealand, making about 7° E and 1° S. every twenty-four hours. Hence our progress towards the South American continent was seven times greater than towards the South Pole.

Beyond New Zealand.

We were well south of Bluff before bad weather came. We had high winds, cold rains, and some snow. Amid waves from the S.W. that would have made the Maori or

sea of fresh water in the ocean, whither the current bears a vast quantity of sediment.

Capital of Uruguay.

If one's first impressions of the capital of Uruguay were derived from the opinions of the officers they would be as unfavorable as erroneous. Most of the officers were of the true British Junker type. Good enough chaps who held, in their pitiful ignorance, that God made the earth and the fulness thereof for the Englishman, and that all other races—especially Latins and Celts—were at best a poor lot.

Beyond its long breakwater, along the shores of its harbor, Monte Video lifts its towers and beltries to the sunshine. Its streets are clean and well paved, if narrow, according to the Spanish and Italian traditions of town-planning. There are numerous pretty squares, where one may sit under the

ment of Uruguay is decidedly anti-Christian. It is a further example of the enigma of a Catholic country tolerating representatives who seem pledged to exterminate all Christian principles. It was the same story in Italy before the day of Mussolini. France, with her supposed Catholic population of forty millions, has gone back to the pre-war policy of persecution of religion. Portugal is even worse and more hopeless. But one is encouraged to hear that things are rather better in the Argentine, where there is a strong Irish element to be reckoned with.

Is it not the same story everywhere? I recall a saying of the German historian, Von Huebner:

"If to spread the Gospel of Christ over the world be apostolic work, there are no greater apostles in modern days than the poor Irish peasant and his wife whom bad laws drove from their own land."

Leaving Monte Video.

Monte Video is now astern and the Arawa is headed for the equator. We have had our numbers slightly increased by the arrival of some passengers from Buenos Ayres and Monte Video—all friendly people and likely to increase rather than mar the harmony that existed during our run from Wellington.

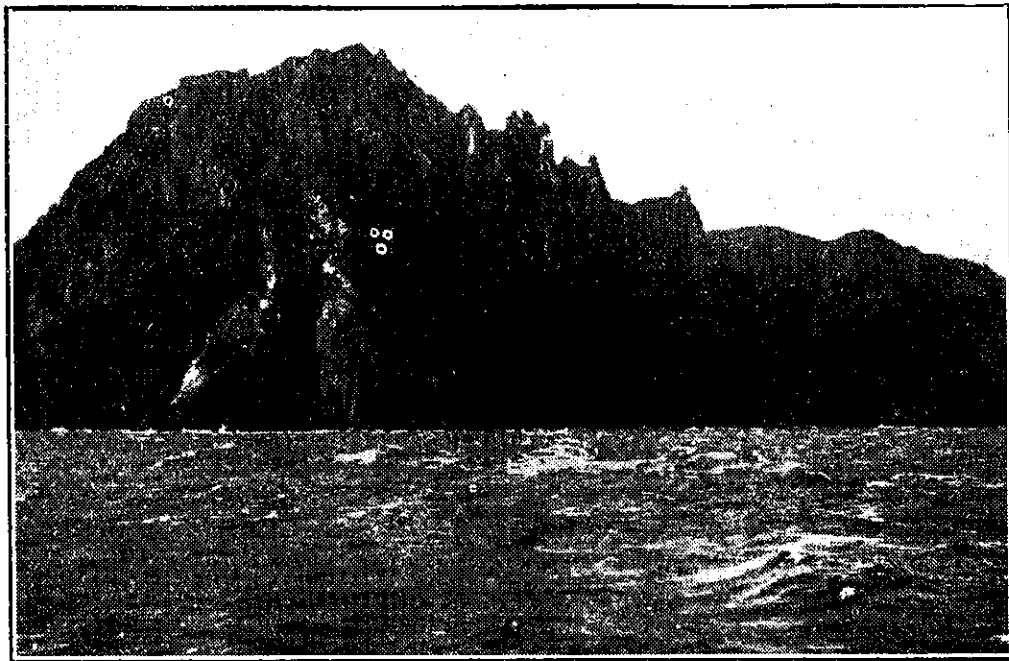
Our Catholic congregation on board is small—two officers who turn up faithfully at seven every Sunday morning. The others have their own devotions, at which the "skipper" pontificates, with, no doubt, due solemnity.

We have reason to congratulate ourselves that owing largely to the stability of the Arawa, we have had Mass every Sunday, and nearly every week day, since we left the wharves at Wellington.

I brought away with me a rather unpleasant souvenir of the Empire City. A sting from a sandfly or a mosquito developed into a rather bad poisoned hand when we were a few days at sea, and I had to be content to remain a spectator at the various deck games for nearly two weeks. However, the privation was not serious. The long days in the open air, the perfect rest, the sea-water baths, the absence of newspapers and letters and visitors who want to borrow books have almost converted the Editor into an angel of peace and good-will, and when he returns his dear friends, the spring-poets, will hardly recognise him.

The Pastors of Newtown and Westport.

My companions are also thriving mentally and physically—and, of course, spiritually. The pastor of Newtown is a champion at winning sweeps in the day's run, and the good people of Westport will be delighted to hear that their parish priest has distinguished himself in many a bout at deck-golf,



CAPE HORN, SOUTH AMERICA.

the Mahono roll like porpoises, the old Arawa ploughed her way steadily, no undue antics on her part disturbing the equilibrium of the passengers. Not once was it necessary to put the "fiddles" on the tables, and not more than twice was there a crash of crockery due to a lurch.

In misty weather we approached the Horn, and, early in the morning of the seventeenth day out, the bold bleak headlands on the south coast of Tierra del Fuego loomed through the fog. That evening we were abreast of the Falklands, and in the calmer seas and more temperate clime of the South Atlantic we sailed N. by E. to Monte Video, which we reached on December 1. For two days previously we had lost the blue water, owing to the influence of the great La Plata river, the estuary of which is like a great

grateful shade of waving palms and dream amid the cool plash of silver waters. The men and women are happy-looking and well and sensibly dressed, and fine healthy, dark-eyed children at play in the gardens fill the air with the music of Spanish words.

Cathedral of Monte Video.

Turning into the Cathedral—a spacious Romanesque church, beautifully decorated in the interior—we found a large congregation at evening devotions. There was a sermon in Spanish, followed by Benediction. The boys' voices in the choir were remarkably good.

The well-filled pews on a week-day evening were impressive and augured well for the Catholic spirit of the community. With past experiences of Latin countries, one was not, however, surprised to learn that the Govern-

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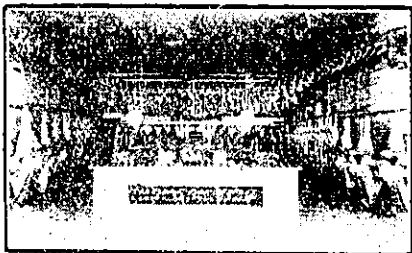
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deck-billiards, deck-quoits, and goodness only knows what else. I tried to get his photo but "the Kelly gang" pushed him out of the picture, so that there are only



"WE TWO."

to salute you from the page of the *Tablet*.

Now the days are hot and the nights long, with every prospect that things will be much worse before they are better. But day follows day quickly and weeks drop behind one like the leagues of the rolling ocean. One day soon we shall cross the line and a little later reach Teneriffe. Good-bye all.

Diocesan News

Archdiocese of Wellington

(From our own Correspondent.)

February 13.

The wedding was solemnised recently of Miss Teresa McEnroe, youngest daughter of Mrs. McEnroe, of Kensington Street, Wellington, and Mr. Thomas Casserly, only son of Mr. and Mrs. Casserly, Canterbury. The bride is the best known singer in the Dominion, so it is needless to add that the good wishes for the happiness of the newly-married pair will be many and heartfelt.

St. Joseph's Tennis Club is having an all-conquering career. It has defeated the Hutt and Island Bay. Some very promising players are included in its ranks.

Rev. Father Duffy, of Taumaranui, passed through this city, leaving by a Home liner on Saturday for Europe. May he have a pleasant holiday!

The schools here remain shut. The notifications of the prevailing disease have increased this week, but the Health Department allays anxiety by explaining that the list is increased by the notification of suspects.

His Grace Archbishop Redwood has been visiting Nelson.

A branch of the St. Vincent de Paul Society has been started at Eastbourne, and there is every prospect of good work being done in the future.

Rev. Father Lenihan has taken up his duties in the parish of St. Anne's.

Both given the knock-out by "NO-RUBBING" Laundry Help—hard work and disease bacteria concealed in soiled clothing.

Wanganui

(From our own correspondent.)

We started the year with Retreats, the men's being held from the 16th January to the 19th. Rev. Father Vincent, Marist Missioner, being Father in charge. The Retreat was successful in every way, as the men entered most earnestly into the various exercises and were all sorry when the short season came to an end. There really is not overmuch time, in this workaday world, to seek the peace and solitude so essential, and here it is that a Retreat comes to the assistance of the tired individual. All preliminary arrangements were attended to by the members of the St. Vincent de Paul Society, with the Rev. Father Mahony as chairman, and they were helped also by members of the Hibernian Society. Provision was made for the living-in of the Retreatants at St. Joseph's School and the Villa Maria. Cubicles and stretchers were set up, the larder and its requirements were seen to, because, alas! no "Manna" falls in Wanganui, at least we're not rated for it yet. Father Mahony helped and furthered the Retreat in every way and Father Vincent was tireless in his endeavors to give the men all the instruction and personal help during the days which sped along so fast. The Retreatants desire to thank Rev. Father Mahony, Rector, for his deep interest in the work. Also Mesdames Richardson and Coxon, who attended to the refectory and enhanced their already wonderful reputation for "mothering." Also the Misses Rita Marshall and Maisie Burr for playing the organ during the evening exercises.

St. Mary's Children of Mary went into Retreat next, for three days, and were followed by the Aramoho girls, who finished the week. The members of both sodalities made a very big effort to attend all the exercises, but with them, as with Martha of old, it was business as usual through the working day. The Aramoho sodality had Sunday in their days, so it was made Our Lady's special, and at night a very beautiful procession was one of the features. The statue was carried round the church, being preceded by six little girls each holding a sheaf of white blooms tied with pale blue streamers. Both Retreats were brought to an end with a general communion and the Papal Blessing imparted by Father Vincent.

The senior boys were to have gone into Retreat, on the same lines as the men, but when the infantile paralysis made its appearance here, it was thought wiser not to risk the boys congregating for even a few days. So, the Retreat had to be ruled out this time. The epidemic is causing great anxiety, we here in Wanganui being rather badly afflicted. Fortunately it is not travelling so fast as the influenza did, and all precautionary measures are being taken. It is quite a change to hear the children playing games in their own gardens and back-yards, almost a lost art. It's a good thing, too, that we didn't buy all those expensive parks a few months ago (did you know that we turned down a whole basketful of loans?) They (the parks) wouldn't have been taken out of their parcels even this summer, if we had them.

Congratulations to Pat Matthews, but yesterday a Marist schoolboy. The big swim of the season, the "Bridge to Bridge" race was got through on Saturday afternoon, a big crowd watching. Sixteen competitors started and ten finished, including the only lady starter. Fifty yards before the finish it was most exciting. Matthews and Boulton, with only five yards between them, had it to themselves. Rylands was third, Quirk and Crotty fourth and fifth. Thirty yards from the judges Matthews struck out in splendid style, winning by eight yards, and having done the long course of all but three and a half miles, in 42min 59sec. Matthews, who is about seventeen, is a fine swimmer who trained well. He is a grandson of Mr. and Mrs. Dowdall, of St. Mary's parish. His name goes on the "Sunlight Cup" as holder for 1925. Quirk and Crotty are our boys also.

We were very pleased to get our own three Fathers returned safely to us after their Retreat. Rev. Father Hickson has gone for a month's holiday to Queensland. Rev. Dr. Casey, who watched over us while the others were away, has gone again. Rev. Father Segrief is relieving here just now.

A visitor during this holiday time was Brother Edmund, who was stationed in Wanganui some 29 years ago when the Marist Brothers first came here. Brother Edmund spent Christmas and New Year with Mr. and Mrs. F. J. Burton, Guyton Street, and while here renewed the acquaintance of many old friends. Mrs. Craig, of Gonville, gave a musical evening, to enable a great many of Brother Edmund's old friends and pupils to meet him, and it was a most enjoyable gathering. Brother Edmund has his headquarters at the Marist College, Randwick, Australia, and is really canvassing for funds to build a new novitiate over there, but his visit to New Zealand is almost a holiday one, and he has been round the members of his family, Mrs. Burton here being a sister. While in Auckland he had the pleasure of meeting his aunt, Mother Veronica of the Sisters of the Missions.



Palmerston North

(From our own Correspondent.)

February 13.

Monday last brought death again to the Yardley family; and Miss Mona Yardley is now numbered amongst the departed. She was on the road to recovery after an operation, and had turned the corner safely, as everybody thought; but God's plans for her were otherwise. Miss Yardley was the sister of the late Mrs. Ned Sheehy who died at Matamata a few years ago. Sincere sympathy is offered to Mr. and Mrs. Yardley and family.—R.I.P.

The new Council Chambers were opened on Wednesday afternoon, and occasion was taken to present the mayor with the mayoral chain, which was the outcome of a happy thought on the part of a past mayor of Palmerston North. Each ex-mayor (if deceased, his relatives) has presented one link to the chain, which consists of fifteen gold pieces bearing the names of the various

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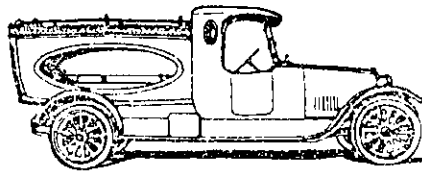


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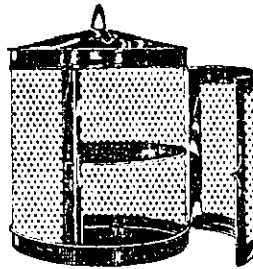
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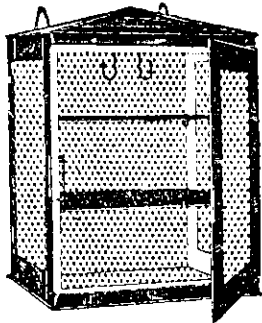
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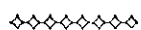
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Dunedin

donors and the dates of their terms of office. The pendant of the chain is inscribed with the date of the first mayoralty, 1877.

The school children are still enjoying their extended holiday on account of the epidemic. Some of them think it's a first-rate idea; but others, with a great deal of foresight, say: "But we'll have to work all the harder when we do go back to school again"; and so say all of us! That they are carrying out mother's orders is plainly shown by the behavior of several small boys who enjoy a dip in the river several times a week. Down the road they come with towels over their heads and looks of grave concern that speak of life and its responsibilities as a serious business. Anyway it's a healthy sight and a decided change from the usual run of things, to see a few obedient youngsters in a world where children are mostly precocious know-alls.

Sunday, the 22nd of March, will be "opening-day" for the new church. Can it be true? a new church in Palmerston North after all these years of weary waiting! Yes, it's a fact, as a walk along Broad Street will prove to you. There it stands, a huge grey building with a red tiled roof; and a spire ending in three "spirettes" surmounted by three crosses—a landmark in the district. If you think you are subject to an "optical illusion" go up to the structure; touch the plastered walls, as smooth as velvet; peep in at the door and see the interior fast nearing completion; and you will be convinced that a great day will soon dawn upon us. And then he who has been the main-spring, the "moving spirit" in the gigantic task of building the church—our popular and beloved parish priest, Father MacManus—will take the train to Wellington and the boat to Sydney and join the Australian pilgrims in their journey to Rome. From Rome Father Mac will go back to his home in Holy Ireland, after an absence of over 21 years. With our pastor departs also his cousin (Miss Nesdale) whose name is a household word in this parish; and who has a place all her own in the hearts of the people.



Masterton

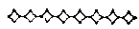
(From our own Correspondent.)

February 12.

The ordinary meeting of the Hibernian Society was held on Monday evening, the 9th inst., the Rev. Father Moran and about twenty members being present. Bro. H. J. O'Leary, the new president, was in the chair and a considerable amount of business was transacted. The local branch has made great strides during the past twelve months; and the enthusiasm of the members augurs well for the continued success and advancement during the present year. One new member was initiated.

Very sincere regret was felt throughout the parish at the unexpected death of Rev. Mother Teresa who has been stationed in Masterton for about three years. Of a kindly and happy nature she won the hearts of all with whom she was associated; and the sympathy of the parishioners will be extended to the community of St. Bride's in

their great loss. A large number attended the Requiem Mass celebrated by the Rev. Father Moran for the repose of the soul of deceased; and the funeral cortege was a lengthy one. The pall-bearers were representative of the old boys of St. Patrick's School. We extract from the *Dominion* (Wellington) the following references to the deceased religious:—The Rev. Mother Theresa, who had entered her 56th year, was born at Youghal, Co. Cork, Ireland. She took her vows 31 years ago and arrived in Australia in 1894. She had been Superior of a Brisbane convent, and of convents in New South Wales, one being the Brigidine Convent at Randwick, Sydney. Deceased was one of the first six nuns to come to Masterton, being escorted over from Australia by the Right Rev. Monsignor McKenna 26 years ago, and entering St. Bride's Convent on its foundation. She was in Masterton for seven years and then, in 1901, she was recalled to Australia, returning to Masterton three years ago. Of a most kindly nature, the Rev. Mother Theresa was universally loved, and her loss will be greatly felt by the Catholic community of Masterton.—R.I.P.



Hastings

(From our own Correspondent.)

February 9.

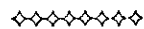
The Sisters of St. Joseph were again distinctly successful in the candidates they presented for the public examinations. Moira Pownall obtained her Matriculation and Solicitor's General Knowledge, and also passed the Public Service Entrance exam., her name being found on the credit list. Passed also Ethel Coldwell, Public Entrance, Michael Gardner passed the Intermediate. All pupils that were presented passed.

On January 24 there passed away, after a long illness, a very old and respected resident of Maraekakaho, in the person of Mrs. Mary Nugent. Some months ago she underwent a very serious operation which failed to effect a cure. Mrs. Nugent lingered on for some time in the Royston Hospital, when the end came swiftly and mercifully, soothed by the last rites of Holy Church.—R.I.P.

The death is also recorded of another parishioner, Mr. Edwin Maney, who passed away at the Napier Hospital on the 29th ult. fortified by the last rites of Holy Church. The late Mr. Maney, who as canvasser and reporter had been closely associated with the *Hawke's Bay Tribune* since its inception. Born in Wellington on January 29, 1867, he attained his 58th birthday on the day of his death. In early childhood he came to Napier with his parents, Mr. and Mrs. Andrew Maney, and was educated there, and at the Catholic boys' school at Meeanee. Later he went to Auckland and served his time as a compositor on the *Auckland Herald*, afterwards joining successively the staffs of the *New Zealand Times* and *Evening Post*, Wellington, the now defunct *Dannvirke Post*, and finally the *Hastings Standard*, from which he transferred with the rest of the staff to the *Hawke's Bay Tribune* on the founding of that paper.—R.I.P.

Hastings boasts a sturdy childhood. The infantile menace has circled the town, but

so far the Hastings' babes have vigorously fought the paralysis germ. Anxious mothers keep the curly heads well covered from the sun's hot rays—although we must admit his beams are somewhat diluted of late. Nor is there so much "browning" done now on the beaches. All credit to our municipal authorities who never "let up" in their efforts to keep our clean bill of health.



Diocese of Christchurch

(From our own Correspondent.)

February 14.

His Grace Archbishop Redwood passed through Christchurch during the week after paying a visit to the West Coast.

The many friends of Rev. Father Fogarty will be pleased to hear that he has been able to leave Lewisham Hospital, and will be returning to his parish (Ahaura) next week.

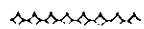
The foundations of the Marist Brothers' new school are well under way and it is expected to have the building roofed before the winter.

A meeting of the Marist Brothers' football friends will be held next week for the purpose of choosing a "queen" for the forthcoming carnival, which is being held to raise funds for the new playing ground.

The new church at Marshlands will be blessed and opened by his Lordship the Bishop on Sunday, March 8.

The Misses Bunz, assisted by Miss Hayward and the Misses Morkane gave an evening at their residence, Springfield Road, recently, in aid of the Cashmere stall for the forthcoming garden fete which is being promoted to assist the finances of Nazareth House.

Rev. Father Outtrim, of St. Bede's College, is at present an inmate of Lewisham Hospital.



Addington

(From our own Correspondent.)

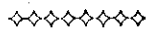
February 7.

With deep regret the death is recorded of Mrs. John Guiney, a respected parishioner of Addington, and the sincerest sympathy is extended to Mr. J. Guiney and little daughter; also to Rev. Father Fay, brother of the deceased lady.—R.I.P.

A well-attended meeting of ladies was held on last Sunday evening, Rev. Father O'Meeghan presiding, to form a committee and elect a stallholder from this parish to assist in the Nazareth House garden fete, which is to be held at the end of March. The following were appointed a committee: Mesdames M. O'Connell, H. Wilson, W. Hayward, W. Ross, C. Smith, M. Wildermott, M. O'Leary, Misses Wildermott, Sloan, and Ross. Miss B. M. Sloan was appointed stallholder. It was decided to hold a progressive euchre party in the schoolroom every Monday night until the garden fete takes place. Rev. Father O'Meeghan donated the prizes for the first night. Mrs. Hayward very kindly offered the use of her grounds for the holding of any entertainment which the committee thought most profitable. The

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committee appeals to all parishioners to assist the parish stall in every way possible, and thereby assist the good Sisters in their charitable work of caring for the orphans and the aged.



Timaru

(From our own Correspondent.)

February 13.

The proposed tennis carnival has been postponed meantime on account of the prevailing epidemic.

At the Church of the Sacred Heart on the 8th inst., the Litany of the Saints was recited during Benediction in supplication, to preserve the children of the Dominion from the present scourge, and also in behalf of those afflicted.

The members of the Glee Club have been busy for some months practising at St. Patrick's Hall under their able conductor, Mr. A. C. McInnes. Most of the members are new to the work, but are showing an aptitude and perseverance that spells success. The club is now taking up national music, which it hopes to present at the annual concert in honor of St. Patrick's Day. It is expected that the majority of the members will eventually join the choir, though a few sopranos and contraltos are required to balance the male voices and to bring the choir up to the desired standard of efficiency.



Waimate

(From our own Correspondent.)

February 14.

During the summer vacation Mr. Cecil Crocker, of Christchurch, who is at present studying at the seminary at Greenmeadows, was a visitor to Waimate, and the guest of Mrs. Cleary.

Rev. Father Cleary, S.M., has been in charge of the parish during the absence of the local clergy.

Mr. Rodgers and Mr. Arthur Hean, both from Greenmeadows, have been spending their holidays with Mrs. Kean. Steve and Con O'Connor, who have been at home for the holidays, returned to the seminary at Greenmeadows to continue their studies for the priesthood.

The Sisters of St. Joseph are home again, and are waiting in readiness for conditions to allow of their re-opening the school. There have been several changes in the staff since last year.

Rev. Father Peoples, S.M., returned on Saturday after spending an enjoyable holiday.

Rev. Father Stewart, S.M., of Whangarei, spent a few days in Waimate lately, renewing old acquaintances.

Rev. Father Heffernan, S.M., who has joined the mission staff, is enjoying a few days' rest at the presbytery prior to entering upon his new career.

Rev. Father Bartley, of Temuka, has been assisting in the work of the parish during the absence of Father Peoples.

Widespread regret was felt when it became known that Miss Kathleen Harris had passed peacefully away on January 20 at

the residence of her aunt, Mrs. Marlow, Dunedin. Deceased was a daughter of the late Alfred Harris and Mary Harris, of Waimate. She was educated at St. Patrick's School, Waimate, and at the Sacred Heart Convent, Timaru. After the death of her mother the late Miss Harris went to live at Dunedin, where her health giving way, she suffered a long illness which was borne very patiently till death overtook her. Her cousins (Rev. Father S. Marlow and Sisters of Mercy) being present when she passed away. The remains were conveyed to Waimate, where Requiem Mass was celebrated for the repose of her soul by Rev. Father Cleary, S.M. The funeral took place from St. Patrick's Church on Thursday, January 22. Members of the sodality of the Children of Mary, of which deceased was a member, attended in regalia, and acted as pall-bearers. Rev. Father Cleary, assisted by Rev. Father Lennon, of Gore, officiated at the graveside. Deceased is survived by a sister and brother, for whom much sympathy is felt in their sad bereavement.—R.I.P.

A welcome addition to the business portion of Waimate is that of mercer and outfitter, just established by Mr. Jack Flanagan, who will find himself in congenial surroundings and have every chance of "making good" in his enterprising venture. That he will experience a full measure of support is the wish of the townspeople generally.



Diocese of Auckland

(From our own Correspondent.)

February 12.

At a meeting of the St. Patrick's Day celebration committee, held on the 9th inst., and presided over by the Right Rev. Dr. Cleary, it was resolved to postpone the demonstration held annually in the Domain for the children. The prevalence of infantile paralysis has been responsible for the abandonment of this annual fixture. It will be the first time in the history of the St. Patrick's Day celebration, locally, that no children's gathering has taken place. In Auckland it has become an event in the lives of the little ones, and keen disappointment is felt at the unwelcome news. A concert, however, will be held in the Town Hall on St. Patrick's night, and the prospects are that it will be one of the best evening's entertainment yet promoted by the celebration committee. The proceeds are to be devoted to the Marist Brothers' School fund, an object which will have the generous support of the Catholic community. The meeting was well attended by representatives of the city and suburban parishes.

His Lordship Dr. Brodie, Bishop of Christchurch, made a brief visit to Auckland last week.

Mr. G. Hayward, of Christchurch, passed through Auckland last week on business. Mr. Hayward's visit to the city proved profitable and pleasurable. Many old friends were glad to see him.

The Very Rev. Archdeacon Holbrook has commenced his fortnightly reunions of parishioners. The opening evening was a complete success.

Sacred Heart College, Auckland

EXAMINATION RESULTS, 1924:

A BRILLIANT RECORD.

(From our own Correspondent.)

The following is a complete report of the results achieved by the pupils of the Sacred Heart College who sat for the State examinations. The report requires no embellishment. It is a record that eloquently speaks for itself. Considering the number of scholars who attend this institution under the direction of Brother Borgia, B.A., perhaps it is not too much to say that it is doubtful whether there is any college or educational institution (Catholic or otherwise) in New Zealand that can eclipse the brilliant record achieved by the masters of this institution of learning. It is, therefore, the subject for great commendation both to the tutors and pupils to have achieved such a series of outstanding successes. The results are as follows:—

University Entrance Scholarship Examination.—Passes were secured by the following students: Rupert Keenan, Harold Wallace, Alfred Bailey, Basil Quin, Douglas Rennie, Clifford French.

Higher Leaving Certificates (qualifying for a University Bursary): R. Keenan, H. Wallace, A. Bailey, B. Quin, D. Rennie, C. French, P. Soljak, H. Cuming.

Matriculation Examination: Nicholas Bradovich, M.S.P.; Norman Karam, M.S.P.; Richard Gilhooly, M.S.P.; Edgar Murphy, M.S.P.; Francis Newmarch, M.S.P.; John Hawkins, M.S.P.; Desmond Maher, M.S.; Ernest Higgins, M.S.; James Hand, M.S.; Frank Cummings, M.; Pat Campbell, M.; Vincent Clarke, M.; Leonard Moore, M.; Keith Richards, P.P.; Francis Johnston, P.P.; John Porteous, P.P.; John Dwyer, Comp. M.S.P.; E. Berghan, Comp. M.S.P.; Fraser Redman, Comp. M.S.P.; Francis Murphy, Comp. M.S.; H. Cuming, Comp. M.

Senior National Scholarship Examination: Fraser Redman (scholarship), James O'Farrell (scholarship), R. Gilhooly (credit), George Foy (credit), Jack Bradbury.

Public Service Examination: Desmond Maher (2nd in Auckland), K. Richards, J. Hand, J. Cerbov, V. Clarke, T. Parsons, E. Cummings, D. Jones, V. Gornly.

Intermediate Examination: Carl McMougle (credit), Jack McVeagh (credit), Frank O'Brien (credit), F. Sexton, J. Gilbert, C. Eville, I. Brosnahan, C. Hawkins, H. Wright, T. O'Connor, J. Dane, E. Mahoney, R. Carroll, G. Devlin, W. Bourke, E. Carter, B. Coneglan, C. Fleming, P. Leahy, H. Airev, S. Long, T. Harkins, C. Gainsborough, V. Anderson, W. Smith, A. Morey, C. Fitzgerald.

Junior National Scholarship: R. Parker (scholarship), E. Kalaugher.

Summary.—Higher Leaving Certificates: 8; University Entrance Scholarship: 6 passes; Matriculation: 21; Public Service: 9; Intermediate and Senior National Scholarship: 32; Senior National Scholarships: 2; Junior National Scholarships: 1.

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CORRESPONDENCE

[We do not hold ourselves responsible for opinions expressed by our correspondents.]

THE DUTY OF VOTING.

TO THE EDITOR.

Sir,—In the *Tablet* of January 28 I notice you present under this heading an epitome of the views expressed by Dr. John A. Ryan, of the Catholic University of America, and with your permission would offer a few comments thereon. Doubtless few people will dissent from Dr. Ryan's advice that the citizen should vote for "honest and competent candidates." The difficulty, however, is that Dr. Ryan's counsel is quite impracticable without a proper electoral system. America is pre-eminently the country of "machine" politics. There the voter usually has no option but to support "a ticket" adopted either by the Democratic or Republican party, and it is hardly necessary to add that the personality of the candidates usually counts for nothing. Moreover, should a candidate of independent views offer himself for election it is notorious that the Bosses of both factions will combine to crush him. As for honest and competent candidates, men of enlightened views find the party shackle so odious that politics have become a by-word, and men representative of the intellect of the community prefer accordingly to leave politics to the party Bosses and their backs. If any of your readers should think this an exaggerated picture he need only consult *The American Commonwealth*, a scholarly work by the late Lord Bryce, who was a sympathetic critic of American institutions. The learned author lays the whole vicious system bare, and he frankly admits that the Americans have yet to learn how to govern cities! If the government of cities has broken down one can hardly expect a better state of affairs in Federal or State politics. With all due respect to Dr. Ryan, therefore, it seems of little use counselling electors how to vote when they are the victims of an electoral system in which individual electors are powerless. As a matter of fact, however, things are very little better elsewhere. Mr. Jerome K. Jerome's satire on the electoral system of England, which you reproduce, is really an accurate representation of the position, and, with very little modification, is applicable to New Zealand. Here is the position in this country: Two or three officials, who are supposed to be independent of party politics, meet in an office in Wellington, and divide the country up into electorates once every five years. The elector has no voice in the fixing of the boundaries, but is boxed into whatever district the Representation Commissioners think fit, and very frequently he is quite unaware of the electoral district in which he is to vote until the approach of the next ensuing election. When the election comes along, he finds the nominees of two or perhaps three parties offering themselves. He has had no voice whatever in selecting the candidates, and very often he is not in sympathy with any of them. Among the candidates, there may be one for whom he can vote conscientiously, but, inasmuch as that candidate has no chance of election, he feels no enthusiasm to work for him, and

if he votes at all does so in a half-hearted kind of way. In face of all these facts he is still called a free and independent elector, and he is periodically admonished about the duty of voting! This is an accurate representation of the state of affairs obtaining under the present electoral system—if it can be called a system—and I submit that as long as it continues it is idle to expect either an intelligent interest in public affairs or a satisfactory system of government.

Fortunately there is a remedy for this state of affairs. In spite of the tacit opposition of machine politicians of all parties there is a growing current of opinion, even in America, in favor of proportional representation. In connection with that system let me point out the following facts:—

(1) The system implies large electoral districts, each returning a group of representatives;

(2) No candidate requires a majority of the votes cast, but every candidate will be elected who polls the electoral quota;

(3) The electoral quota necessary to secure the election of a representative is found by dividing the number of votes cast by one more than the number of representatives for each district. Supposing, for example, that 20,000 votes have been cast and five members are to be elected, the electoral quota will be 5001, and hence a minority of 5000 electors is sure of having one representative;

(4) As a group of representatives have to be returned, the elector will have a large choice of candidates, and accordingly there are certain to be some whom every voter can give his hearty support.

The system is simplicity itself, and anyone who will give it the consideration it deserves will realise that the system offers a complete solution of the problem of Election and Representation. When such a system has been realised in practice it will be found that most of the evils inseparable from the present state of affairs will disappear, inasmuch as the power of machine politicians will be broken, and men of independent views will be able to assert themselves. In the absence of such a system it is futile to admonish the electors, except to counsel them to bend their energies towards its realisation. I am, etc.,

P. J. O'REGAN.

Wellington.

February 12.

SAD DROWNING FATALITY AT OAMARU

A sad drowning fatality occurred at Friendly Bay, Oamaru, on the 14th inst., when Miss Ellen Magee, of Eden Street, Oamaru, lost her life in the Oamaru harbor. At about 9 a.m. that day, Miss Magee left her home in Eden Street, apparently in her usual health, with the intention of having a swim at Friendly Bay. It is surmised that the deceased, who was a fair swimmer, was attacked by cramp, as the body was found floating face downwards in about three feet of water, and quite close to the shore. Dr. Smith-Morton was summoned, but after efforts at artificial respiration had been carried on for some considerable time, could only pronounce life extinct. The deceased, who was 35 years of age, resided

with her widowed mother and family in Eden Street, to whom the sympathy of a wide circle of friends is extended. At the early Mass on Sunday at the Basilica, reference was made to the sad occurrence by Rev. Father Penelon, who spoke of the exemplary life led by the deceased. To use the words of the preacher, "Little did she think when she received her Lord in Holy Communion that morning at Holy Mass that she had received Him as her Viaticum. He reminded his hearers of the uncertainty of death, and asked them as they had taken a lesson from her exemplary life, to also take one from her sudden death. He asked the prayers of the congregation for the repose of the deceased's soul and for the bereaved relatives. At devotions in the evening, the organist played the "Dead March" while the congregation stood as a tribute to the memory of the deceased.

Requiem Mass was celebrated at the Basilica yesterday morning, and the remains of the deceased were conveyed to their last resting place in the Oamaru Cemetery in the afternoon.—R.I.P.

AN APPRECIATION.

(Contributed.)

"Arise, my beautiful one, and come! The winter is now past, the rain is over and gone. Arise and come."

In loving words such as these, we can imagine Our Divine Lord welcoming to His eternal Home the soul of His faithful servant and friend, Nellie Magee. This favored child of grace received her early education at the Dominican Convent, Oamaru. During this period of her life she was ever a docile, generous pupil and gentle, kind companion. At a very early age she showed that remarkable devotion to Our Lord in the Blessed Sacrament which was to become her characteristic virtue in later years. Throughout her short earthly career her greatest delight was to spend her leisure hours gathering and arranging for His Throne the fairest flowers of Oamaru. No labor was too great, no task too strenuous in accomplishing this duty of love. On Exposition days how often, during many long hours, we saw her gentle form passing to and fro in the sanctuary. Hers, too, was the privilege of keeping the light constantly burning before the Blessed Sacrament, and how faithfully she discharged that office her Silent Friend in the Tabernacle alone could tell, for gently and sweetly, unobserved by human eyes, she came and went. Never did she fail to be present at daily Mass, Summer and Winter, in the wet and in the cold, lovingly she came to receive her Lord in Holy Communion. Only a few short hours before her death she knelt in the Basilica in sacred converse with Him Who was so soon to be her Judge. Well can we imagine how that sweet intercourse was changed into that more perfect communion where, the veils of earth being lifted, she met her God and Friend face to face in His divine beauty and glory. She has gone to her eternal reward, but her example will remain as a guiding star to direct others in the ways of righteousness.

"Thrice blest whose lives are faithful prayers,
Whose loves in higher Love endure:

What souls possess themselves so pure,
Or is there blessedness like theirs?"

Joseph Howard



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Gore

Selected Poetry

WINTER

Not death, but sleep wherein all Nature lies
'Neath low'ring clouds and sullen sombre
skies,
But leafless trees 'mid scenes of dusky hue
And drear and cheerless landscapes meet
the view!

Harsh winds shriek wild a mournful fright-
ning air
As if of life's rebirth they did despair,
With storm and tears they often mourn the
dearth
Of leaves and flowers that beauteous made
the earth.

The silent brooklets held in icy thrall,
And snowflakes cover earth with virgin pall;
The artist, Frost, attempts designs to trace—
Fair, fleeting pictures dainty in their grace!

Not death, but sleep wherein all Nature lies
'Neath low'ring clouds and sullen sombre
skies;
Sleep-season's brief—though skies be over-
cast,
In newer beauty Nature wakes at last!
—MONA FORDE in the *Irish Catholic*.

**

BABYLON

The blue dusk ran between the streets: my
love was winged within my mind,
It left to-day and yesterday and thrice a
thousand years behind.
To-day was past and dead for me, for
from to-day my feet had run
Through a thousand years to walk the ways
of ancient Babylon.
On temple top and palace roof the burnished
gold flung back the rays
Of a red sunset that was dead and lost be-
yond a million days.
The tower of heaven turns darker blue, a
starry sparkle now begins;
The mystery and magnificence, the myriad
beauty and the sins
Come back to me. I walk beneath the sha-
dowy multitude of towers;
Within the gloom the fountain jets its pallid
mist in lily flowers.
The waters lull me and the scent of many
gardens, and I hear
Familiar voices, and the voice I love is whis-
pering in my ear.
Oh real as in dream all this; and then a
hand on mine is laid:
The wave of phantom time withdraws; and
that young Babylonian maid,
One drop of beauty left behind from all
the flowing of that tide,
Is looking with the self-same eyes, and here
in Ireland by my side.
Oh light our life in Babylon, but Babylon
has taken wings,
While we are in the calm and proud pro-
cession of eternal things.
—A. E. in *An Anthology of Modern Verse*.

SEEN AND UNSEEN

(To a boy who thought he had seen a leaf
leave the tree)

"Not to sight or taste or touch he credit,
Hearing only do we trust secure."

St. Thomas Aquinas.

1.

You say you've watched the trees
Grow green, then fade away;
The brown leaf flutter in the breeze,
Then drop and turn to clay.

2.

Ah! I remember how
The wind sighed in the trees,
And crooned and called: "Come see if now
You see me fall—sight ne'er deceives!"

3.

Ah! mocking wind, my eyes
Delude, for well I know
Sight, touch, and taste is but disguise
To veil God's secrets here below.

4.

The shooting star; the soul
Winging its homeward way;
Falling leaf to its earthly goal—
Faith sees, but not the eyes of clay.
—J. A. FITZPATRICK in the *Irish Rosary*.

**

THE JOLLY FELLOW

He slaps you on the shoulder,
When you meet him on the street,
And smiles his very broadest
With a smile that can't be beat.
He'll give you the "once over,"
And he'll ask you how you are,
And then, to top the climax,
He will offer a cigar.
Sometimes you'll see him smiling,
And sometimes you'll see him grin,
He's just the sort of fellow
Who will stick through thick and thin.
He doesn't brood o'er troubles—
He's of optimistic bent,
He'll give you his last dollar
When you're down to your last cent!
When other fellows shun you,
And the world seems upside down,
He'll take you out and treat you
To the biggest feed in town,
You'll find your spirits soaring,
And your courage coming back,
And with it, strength to conquer
With your feet firm in the track!
He's just a jolly fellow,
But you miss him when he's gone,
Like you do some cherished relic
When you've turned it into pawn.
You can't realise the value
Of this honest, loving heart,
Until the pathways widen
And there comes a time to part.
But, memories of that friendship
Will endure until the end,
And that same carefree fellow
Will remain a sincere friend!
—CATHERINE ELIZABETH HANSON in the *Irish World*.

ON TWO SISTERS DYING AFTER AFTER SERVICE IN WAR

In woods remote, hid in the mountain hol-
lows,
Doves there are that have a gentler beauty,
Doves that are marked as by a poet's image,
And they are called Doves of the Wounded
Heart.

And such they were, Doves of the Wounded
Heart:
We knew their names, but we could never
learn
The call would bring them to our breasts or
hands.

Bearing the grain of mercy they, too went
To reeking wastes, and there they took their
places
And soared and cowered with strong-faring
birds
Till their hearts were a-strain.

Doves of the Wounded Heart, with hearts
a-strain,
Out of the reeking wastes there grew before
them
Their woods remote, hid in the mountain
hollows,
And they fled towards them from the reeking
wastes
And barnyard-world that we would have
them in!

Doves of the Wounded Heart, they left our
world,
Our barnyard world and left our reeking
wastes,
Doves of the Wounded Heart that had the
beauty
Of far-off woods hid in the mountain hol-
lows!
—PADRAIC COLUM in the *Irish Statesman*.

**

THOUGHTS BEFORE DAWN

This breathing self—though to myself 'tis I—
Cannot itself contain. Around me die
Daily a world of things, which, by their make
Seem other—separate. But in you sky,

Where wanes one moon, what thousands were
awake
While memory, with rich breath at give and
take,
Receives and renders life! Thus must I be
Always unsatisfied, from having drunk
So deeply of a wave where moons have sunk,
Thirsting for moons which I shall never see!

Yet in my dreams they rise; their kingdoms
come.
Oh, softly, upon a world where I lie dumb,
What breathing dawns shall break! My day
goes by,
Fore-knowing, and fore-shadowed of its rest:
But those far suns are gathered to my breast,
As here, released from self, content I lie,
Watching an old moon reap the morning
sky.
—LAURENCE HOUSMAN in the *Saturday Re-
viewer*.

Leader, p. 33. Notes, p. 34. Topics, pp. 22-23. Complete Story, p. 11. The End of a Famous Newspaper, p. 13. The Montessori Method, p. 17. The Church in N.Z., p. 19. Notes of Travel (by J.K.), p. 25. Cardinal Gasquet, p. 49. Sunday Afternoon Readings, p. 51. Pope Pius XI, p. 57.

MESSAGE OF POPE LEO XIII TO THE "N.Z. TABLET."

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promoveri per vias Veritatis et Pacis.

LEO XIII, P.M.

Die 4 Aprilis, 1900.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the *New Zealand Tablet* continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900.

LEO XIII., Pope.

The New Zealand Tablet

WEDNESDAY, FEBRUARY 18, 1925.

RELIGION: HISTORICAL PHASES

BEFORE dealing with the Christian religion revealed by God and imposed on man, we must call attention to the fact, attested by so many historical documents, that there has always been on earth, from the beginning of man's history, a religion which was supernatural and revealed by God. It went through various stages of development in the course of the centuries, and its phases are called the Patriarchal, the Mosaic, and the Christian religion. This week we shall devote ourselves to giving a clear idea of these great historical phases, treating them from a historical viewpoint, without going into, for the present, the question of their divinity.

• • •

Primitive or Patriarchal Religion.—Almighty God imposed on our first parents at the beginning of their existence a religion which contained doctrines revealed and supernatural. It included, for example, the existence of good and bad angels, and, after the fall, the hope of a Redeemer; it also contained certain precepts, such as the observation of the Sabbath, and the manner and nature of sacrifice. This religion was binding upon all men; until Christ came it was sufficient for the human race to enable it to attain its end, with the exception of the Jewish people who from the time of the revelation made to Moses were obliged to practise the Mosaic religion. Conscience and tradition were the safeguards of the Patriarchal religion. The Natural Law was inscribed on the consciences of men, and by tradition, passed from generation to generation; the knowledge of truths and precepts revealed by God was to be maintained. However, owing to vice and disregard of conscience the Natural Law became obscure in the hearts of men, while at the same time the tradition of revealed truth was altered and corrupted as centuries went by.

Then, God chose Abraham and his posterity to preserve religion amidst so much corruption. Through the patriarchs he confirmed previous revelations and added new truths and precepts. Thus it happens that the primitive religion is sometimes called patriarchal.

Mosaic Religion.—Man continued to rebel against God and to despise His laws. Vice and idolatry became common. The belief of the future Redeemer often lost its importance for sinful generations. In His mercy God chose Moses and the prophets who came after him to revive the knowledge of the Natural Law and to impose new and necessary precepts. Bible history tells us how the revelation was made on Mount Sinai in a most striking manner, and how the Ten Commandments were promulgated amid thunder and lightning, calculated to impress them on the hearts and minds of the people. The patriarchal religion was thus revived, amplified, and perfected for the Hebrew people. It contained the doctrines and precepts revealed through Moses and the prophets who succeeded him. It was designed to prepare the people for the coming of the Messiah, or promised Redeemer, and it was to last only until He came. It was not a perfect religion; for it was meant to be a shadow of the substance yet to come; a figure of the perfect fulfilment under Christ.

The Christian Religion.—In the fulness of time Christ was born, coming into the world to save mankind, and to establish a religion which would elevate them and make them fit for the dignity of being adopted children of God and heirs to His Kingdom. The religion founded by Christ is the Christian religion. It fulfils and perfects the Mosaic and Patriarchal religions, and embraces a complete collection of truths, precepts, counsels, and supernatural aids. As Christ died to save all mankind, so His religion is for all men and for all time unto the end of the world. All are bound to belong to it, and no man who refuses to embrace it, once he knows it, can be saved. The believers are called the members of the True Church, that is, "The whole congregation of faithful Christians who believing the same truths, receiving the same sacraments, professing the same faith, are united under one visible Head on earth, the Vicar of Jesus Christ, the Pope of Rome, who is successor of St. Peter."

It will readily be seen that all three phases are one and the same religion developed and perfected by God during the course of time. God is the author of them all; they all aim at the same supernatural end, the happiness of Heaven; the Redeemer—to come, or having come—is the centre of them all. The development is like that of the plant from the seed and of the full grown tree with its beautiful spreading foliage from the plant.

• • •

The account we have given is supported by history and by the traditions of nations. Apart here from a long reasoning, we may say that just as the Christian religion which bears the name of its Founder is divine, so, too, the voice of the ages and of the peoples proclaim the divine origin of the patriarchal and Mosaic religions also. Religion then has

a supernatural origin. And as all religions, even pagan, are derived by traditions, however corrupt they may be, from the primitive religion, they are all, vaguely and incoherently perhaps, a recognition of the existence of God. It is asserted by historians and travellers that there exists no nation so barbarous that it has not an idea of God and as a rule of a future life, together with notions of right and wrong. Undoubtedly this testimony of the whole human race is at once an argument against Atheists and a proof that Atheism is unnatural and inhuman.

DIVORCE IN THE FREE STATE

Dail Eireann is to be congratulated upon its decision to prevent divorce in the Free State. A Dublin message under date February 12 informs us that Mr. Cosgrove moved that the Standing Orders Committee be instructed to set up rules which would debar divorce *a vinculo matrimonii*. Speaking to his motion, Mr. Cosgrove said the majority of Southern Irishmen held that the marriage sacrament could not be dissolved, and that any attempt to legalise divorce would strike at the root of Irish social life. Professor Thrift opposed the motion on the ground that it was unfair to the Protestant minority, and that it would be a further barrier against reunion with Northern Ireland. The motion, however, was carried, and the message ends with the pathetic little comment that there is now no means by which persons in Southern Ireland can promote a Bill in the House of Lords for divorce. The objections of Professor Thrift are neither sound nor serious. It is not the function of a Government to provide facilities for breaking the law of God. No one would consider the Government justified in passing a Bill enabling people to break the Commandment, "Thou shalt not steal." Then why bring forward measures enabling them to break any other law? All the Commandments come from the same God Who decrees that we shall obey them all. He did not give to anyone the power to say, "I will obey this one, but that one I shall disobey." Professor Thrift has yet to learn that Government, in its sphere of action, must uphold the imperishable law of God at all times, even at the risk of offending those who wish to be a law unto themselves. The question of injustice to the Protestant minority in the Free State cannot seriously be entertained. The law does not affect the whole of the Protestant minority, but only that part of it that wishes to be rid of its wives or husbands and to enter into new alliances. It is a libel on the Protestant population in the Free State to say that it desires facilities for divorce or would make use of them if they were instituted. In any case it would be just as logical for would-be divorcees to complain of the injustice of the Government in refusing to legalise divorce as for a burglar or a footpad to complain of the injustice of the Government in refusing to legalise theft and burglary. Professor Thrift, and those who think with him, evidently regard the Government as a servant of the people, an institution to pander to the whims, prejudices, and follies

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prevalent at any given time. He forgets, however, that although the people may elect their Government, that Government, when elected, becomes an administrator carrying out the will, not of the people, but of God. "There is no power but from God." Edmund Burke, speaking to his constituents of Bristol, voiced a truth that modern politicians and electors consistently ignore. He said: "You choose a member indeed, but when you have chosen him, he is not a member for Bristol, he is a member of Parliament. His unbiassed judgment, his enlightened conscience, he ought not sacrifice to you, to any man, or to any set of men living. These he does not hold from your pleasure; no, nor from the law and constitution: they are a sacred trust from Providence, for the abuse of which he is deeply answerable." If that is a true definition of the standing of a Parliamentarian (and who can doubt that it is?), Professor Thrift may well ask himself if the Free State, believing in the sanctity and indissolubility of marriage, could sanction divorce laws and still remain true to the trust which Provi-

dence has placed upon it. The question of the liberty of the minority cannot be considered in this regard. To say that one is at liberty to do wrong if one chooses is to deny liberty, and divorce cannot be defended upon any ground, moral, social, or economic. The last objection raised by Professor Thrift, that the motion would be a further barrier against reunion with Northern Ireland, is really too trivial to merit comment. The separation obtains chiefly because interested people in the North and in England know that Irish unity would interfere with their commercial interests. Lloyd George's letter to Lord Carson, which we published a few weeks ago, disclosed as much; and all that has transpired since serves to convince us that even if Dail Eireann were willing to institute Mormonism Sir James Craig and Lord Londonderry would then object to link up the Holy North with a State prepared to set aside the Divine command, "What God hath joined let no man put asunder." Excuses seldom are hard to find.

old airs were being sung in London drawing-rooms, of Emmet who had given his life for the country of those songs? Yet Moore was not the only offender. Emmet died before a great crowd who watched in utter silence. And no man in that mighty crowd raised up his voice to cry a friendly word to the soul about to pass, no man there raised his voice to say, "God bless you, Robert Emmet!" Did Emmet ever think of Moore in that prison of his? Did he scorn him? It is not likely. The soul that is great enough to choose death is too great to judge others. There are so many kinds of service. One is fitted for one kind, one for another, and the Almighty has but to stretch His hand and find His tool.

There were others besides Moore who had set the old songs, set them more truly, more faithfully, but Moore had a way with him, and right or wrong, his songs have reached the people, that is the city people. In the country it is the originals that have held. For years they were out of fashion, ousted by the tinkling words of Moore, but with the coming of the Celtic Renaissance, they have come again. I have an old book before me, a book of wonder. In recent years the Dominion has heard many of these old airs. To those who hold collections of them requests come from all quarters for the loan of them. New Zealand is quick to acknowledge their beauty. Let us name a few at random—"The Three Colored Ribbon," "Shule Agra," "Colleen Das Cruitha na Mo," "Draherin O Machree," "The Snowybreasted Pearl," "O'Donnell Aboo," "The West's Asleep," "Carrigdhoun," "The Shan Van Vocht," "The Bells of Shandon," "The Memory of the Dead," "Follow Me Up to Carlow," "The Battle Hymn," all Hughes's resettings, especially "I Know Where I'm Goin'," and "The Sally Gardens," "The Cruiskeen Lawn," a fine rousing sporting song. One could quote many beautiful songs among the moderns. Stanford, for instance, has set Moira O'Neill's poems to music. Winifred Letts is similarly honored.

Then there is the new collection of national songs that these last years have brought forth. There is "Wrap the Green Flag Round Me, Boys," "The Soldier's Song," "The Green, White, and Gold," "Danny Boy," and of course though the airs—one Polish, one Irish—are old, into this category come "The Battle Hymn," and "The Three Colored Ribbon." Kubelik has said that "The Londonderry Air" to which "Danny Boy" is set is the most beautiful tune in the whole world. And Darley says that there is an air in the Petrie collection that properly sung would lift the heavens. It is called "Scorching is this Love," and he suggests that it be used for an Irish National Anthem. All our searching here has failed to find it yet, but some day it may be found and New Zealand may hear this crashing, majestic chant. With all these and many other old favorites like "The Croppy Boy," and the "Boys of Wexford" to choose from, is there any excuse for soloists who have to fall back for every item and encore on the songs of Moore? Singers will find that to the older and grander generation these old songs will bring back

NOTES

By Eileen Duggan

Dr. Marie Stopes

Dr. Marie Stopes and the Catholic Church are in conflict. She sued a churchman recently for a pointed and fierce condemnation of her book of advice to young people. The book is sold in New Zealand, but it is doubtful if any Catholics here have come across it. The account of the lawsuit came to this country in a Catholic weekly. The judge, in commenting on the case, said that some people might be under the impression that Dr. Stopes held a medical degree, whereas her degree was philosophical. He also made an amused reference to well-intentioned people who consider they could have given the Almighty points had they been consulted in the arrangement of the Universe. The case was fought round the point of fair criticism. Dr. Stopes' ideas are in conflict with all that the Church has taught her children down the centuries. Her sincerity was not questioned. Its result was, sometimes the present-day world reminds one of the world in the year of Christ's coming, with this hopeful difference—a portion of it at least clings to Christianity. In the world of the Caesars the old gods were gone. Jove had lost his thunder and Pan was a dream. There was no shepherd and the flock ran wide. To-day many of the ways of the Roman Empire have returned. It is not progress. It is retrogression. In their care for the liberty of the individual the law-makers have forgotten the common good. Now from primitive communities we learn the value of race chastity, of respect for the marriage tie. The common good was considered in those primitive communities. Read the old Roman marriage laws and marriage customs, read of the motherhood of women like Cornelia! No laxity there! Rome rising should have warned Rome falling. Unchastity and adultery found small favor in young Rome. And what of our

own New Zealand? Read that fine old historian, Tregear, on the marriage customs of the ancient Maori; read the punishment that a Maori incurred for a breach of marriage. Read and realise that this was not decreed for the pleasure of chastisement, but for the good of the tribe, the race. Apart from the moral grounds that should weigh with every Christian there is the instinct for race-preservation that amid the swirl of civilisation is becoming blunted or lost. It is a great, a terrible blindness that will, in its endeavor to be fair to the individual, bring moral and physical deterioration upon the race.

But to return to Dr. Stopes, who probably means well. The court was old-fashioned enough to reject her point of view. She lost the case.

Old Songs

St. Patrick's night is coming again. Is it too much to hope that the singers will give us really national songs? Once upon a time as they say in the fairy stories it was firmly believed that an item of Moore's was the only thinkable offering for St. Patrick's night. Now one must be just to Moore. Owing to certain social gifts he was able to spread the Irish airs at a time when the original airs from which he pilfered were hidden and forgotten. He took the old airs, he stole from them, in many cases he mutilated them, lest their wild Irish clangor, their fierce lamentation might shock the sluggish ear of the Regent, but at least he meant well, and by his intention he must be judged. Those same social graces made him useless as an Irishman. Like Celestino, or rather like Celestino as Dante has miswritten him, this Moore, the friend of Emmet, "made through cowardice the great refusal."

Did he ever think of Emmet while those

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memories of evenings on the green, of turf-fires in winter, of nights when up the wide old Irish chimneys went the sounds of these same songs, now threatening, now crooning, now lamenting.

If they go to the heart, are they not worth the learning? That is the test of all beauty—that it goes to the heart.

DIocese OF DUNEDIN

The Sisters of Mercy, South Dunedin, gratefully acknowledge a donation of £2 from "A Friend" for St. Vincent's Orphanage.

The annual Retreat for the sodality of the Children of Mary of St. Patrick's parish, South Dunedin, will be opened in the chapel of the Convent of Mercy on Sunday, the 22nd inst. Members and intending members are invited to attend.

At St. Joseph's Cathedral on Sunday the choir had the pleasure of welcoming Mr. J. McGrath (Christchurch), a former valued member; also Miss Wood, of Wanganui. Both vocalists gave much appreciated assistance in the rendering of the music at the eleven o'clock Mass.

Rev. Father O'Dea, of St. Benedict's, Sydney, who has been on a visit to Dunedin and a guest at the Bishop's house during the week, preached a fine discourse at St. Joseph's Cathedral on Sunday evening, on the subject of "St. Paul and his Epistles."

Recent visitors to Dunedin and guests of his Lordship the Bishop included Rev. Fathers O'Regan (diocese of Maitland, N.S.W.); Rev. Fathers Vincent Kelly (Kilbirnie, Wellington), Fallon (St. Anne's, Newtown, Wellington), and Bleakly (Hamilton).

His Lordship the Bishop and many of the diocesan clergy assemble to-day (Wednesday) at Waikiwi, Southland, for the observance of the Month's Mind of the late Father Francis Joseph Marlow.

Father O'Dea, of Omakau, is in receipt of a letter, written in classical Gaelic, from his friend Dr. Kelly, editor of the *Tablet*. The letter was written on board the *Arawa*, which was due to reach London on December 24, and the Doctor hoped to have his Christmas dinner on the following day in his native town of Wexford. The readers of the *Tablet* throughout New Zealand and Australia will be pleased to hear that the editor is in excellent health and enjoying his trip very much.

"Carnival de Luxe" is the title decided upon at a meeting of the executive committee held last week to describe the bazaar and spectacular display now being promoted to raise funds for the purpose of erecting a new convent for the Dominican Nuns at North-east Valley. Mr. Fred Wauchop, the producer of the display and director of entertainments, was present and arranged the scheme of decorations, the lavishness of which will, it is anticipated, surpass anything previously seen in a similar connection in Dunedin. The carnival is to open at His Majesty's Theatre, on Monday, March 23, and the committee appeal to all who have received books of art union tickets to dispose of them as soon as possible. Owing to the

later date now fixed for holding the carnival the time for returning blocks has been extended to March 23. A meeting of stallholders was held on Monday evening, when matters of detail were discussed, and arrangements made for frequent meetings for work and other purposes until the date for opening the carnival.

Miss Alice Bell, prior to severing her connection with the commercial staff of the *N.Z. Tablet Company*, to enter St. Dominic's Priory as a novice with a view to joining the Dominican Order, was met by the whole of the company's employees, and made the recipient of a suitable gift as a memento of her connection with the office and as a mark of the esteem in which she is held. His Lordship the Bishop, who attended the pleasing little function (accompanied by the Very Rev. Dr. O'Reilly, C.M.), graciously consented to make the presentation, and in doing so spoke of the laudable decision on the part of Miss Bell to devote her life to the glory of God in the religious state. Having chosen "the better part," said his Lordship, the prayers and good wishes of all would be for Miss Bell, that every happiness would attend her and that her future career would be fruitful and crowned with every blessing. Dr. O'Reilly also spoke briefly, congratulating Miss Bell on her vocation and referred to the spiritual advantages of the religious life. On behalf of the staff, the manager (Mr. J. P. Walls) added his tribute to the excellent qualities generally of Miss Bell and recognition of her diligence, combined with a kindly, thoughtful, and obliging disposition which was so deeply appreciated.

St. Vincent de Paul Society PARTICULAR COUNCIL OF DUNEDIN.

The quarterly meeting of the Particular Council of the St. Vincent de Paul Society, Dunedin, was held on Monday evening, the 9th inst. Besides the members of the Council, representatives from the various Conferences within the Circumscription were in attendance, and furnished reports, all of which were highly satisfactory. His Lordship the Bishop, Very Rev. Dr. O'Reilly, C.M. (Sydney), Rev. Fathers Delany (South Dunedin), and Kaveney, Adm., were present, and St. Joseph's Hall, where the meeting was held, was filled by the members and friends of the society. In moving the adoption of the quarterly report and statement of accounts furnished by the council, his Lordship the Bishop congratulated the society on the excellent work it was accomplishing in the interests of the poor and distressed of the city. In introducing Dr. O'Reilly (who had kindly consented to address the meeting) to the audience, his Lordship said they were very fortunate in having with them not alone a distinguished ecclesiastic but also one whose experience of the society's work ranged over the whole of Australia by the fact that Dr. O'Reilly was chaplain-general of the St. Vincent de Paul Society for the Commonwealth. In the course of an eloquent address Dr. O'Reilly dealt exhaustively with the aims, objects, and achievements of the society—an organi-

sation which he described as the "pick of the Church's basket." Especially impressive was his reference to the society's origin and its founder, Frederic Ozanam. He was, he said, much struck with the report he had listened to regarding the local conference's nursing department, a phase of the society's activities which was new to him, and which he would bring under the notice of the members in Sydney.

On the motion of Rev. Father Delany, Dr. O'Reilly was accorded an enthusiastic vote of thanks for his most instructive address.

At the request of the chairman all present stood in silence as a tribute to the memory of the late Father Marlow, and in sympathy to Bro. J. J. Marlow, a prominent member of the St. Vincent de Paul Society.

Oamaru

(From our own Correspondent.)

February 13.

Oamaru is very quiet. The closing of the schools owing to the prevalence of infantile paralysis deprives the town of the many scholars at the several boarding schools whose return at this time of year helps to brighten things up.

Our local clergy have returned from the Retreat at Dunedin. There is always a fear that Retreat-time connotes changes in the clergy, but happily Oamaru's *status quo* is to continue.

The Altar Society had its depleted funds considerably augmented by the collection taken up last Sunday week.

The death of the young daughter of Mr. and Mrs. Doyle drew forth sincere sympathy for the bereaved parents in their loss. Little Essie Bruce was but five years of age, a particularly fine child, and the parents' grief at her untimely taking-off is shared by all friends of Mr. and Mrs. Doyle.

The weather for harvesting has been ideal. The oat crop has been practically all gathered in and the reapers and binders will soon have disposed of the wheat and oats. The latter is said to be panning out very well despite fears to the contrary.

Oamaru golf enthusiasts have grown in numbers and enthusiasm to such a degree that the club has acquired a considerable area of country on Cape Wauhanu, and are gathering up their sticks preparatory to migrating there from the Hospital hill. The new situation, with "its rich crop of sea and land" spread out for miles around will charm visitors, and even golfers of long standing who have never footed the hills above the harbor—and who will now be obliged to go in pursuit of their hobby—will be surprised at the unrivalled land and sea scapes to be had from these hills.

New by-laws are now in force to control traffic in Thames Street. All traffic going south must keep on the eastern side and that travelling north must hit the west. Visitors passing through the town now will be pulled up with a sharp turn should they offend against the by-laws. Regulations governing pedestrians and push-bikes are also in operation, and the ringing of bells by every small boy turning a corner keep citizens awake. Oamaru is no longer a sleepy hollow.

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A Page for Little People

Conducted by
ANNE



My dear Little People,—

How are the Scrap Books getting on, how many of you are busy making them? I know some of you have entered for the competition, but not nearly enough to get even one scrap book for each Orphanage, and we simply can't send less than ONE. can we? Now then, what about it?

As you are having such long holidays, and must have plenty of time to yourselves, I think we will close the competition on

SATURDAY, 28th FEBRUARY, 1925
and the results will be announced in the *Tablet* of

WEDNESDAY, 18th MARCH, 1925.

That gives everybody plenty of time to hunt round for scraps and paste them into the book tastefully. Please send your books to

"ANNE," c/o *Tablet* Office, DUNEDIN

and you may send them in just whenever you finish them and want to get them safely away. But remember the closing date, and don't miss being in the final selection for prizes. If there are a lot of books, there will be

FOUR PRIZES, two each for Boys and Girls, but if only a few come in, we shall have only **TWO PRIZES**, one each for Boys and Girls.

Hurry on then, time is flying, and we won't be able to make scrap books when we get back to school. You've no idea how hard you'll have to do your lessons to make up for these long holidays. The examinations and the Inspectors will be down upon you before you know where you are, and even poor "Anne" will be out in the cold, for a short time. However, I don't mind a bit, Little People, because I know right well that if we lose time in one place we have to go "eyes out" in another, to make up the loss. And even then, we don't overtake it, always.

Do you notice anything about the days, have you noticed that they are beginning to shorten a little night and morning. That is because we're drawing near the autumn, we're almost two months away from the longest day, which was on 21st December. Of course it's not winter yet, but it's coming all the same, and we'll soon begin to talk about our woolly jumpers, won't we? Meantime, let's enjoy these lovely days, and do a wee tiny bit of something useful in every one of them.

Quite a lot of riddles were sent in last week, but I had no room on the page for them. We'll start with them this week, see now what you know of the answers:—

RIDDLE BIN.

- From house to house he goes,
A messenger small and slight,
And whether it rains or snows
He sleeps outside in the night.
(Answer next week.)
- When is a hat like a thumb?
- What lesson can a boy learn from a fountain?

4.—How many words does the word excellent possess?

5.—Why is a donkey looking over a gate like a penny?

6.—Why is a black hen smarter than a white hen?

(Will the sender of Number 4 please let me have the answer so that I can print them for those who don't know. Mind you, remember the Numbers of all the riddles so that you can fit the answers when they are printed.)

sing on one Sunday a month at the Basilica. I think the idea of the Little People having a badge is lovely: I will love to have one. Will you please tell me when the scrap book competition closes. I will be looking for my letter in the *Tablet*, so please put it in. As that is all the news I will close.—Yours lovingly, Veronica Kane, Thorndon, Wellington.

(Glad to hear from you again Veronica dear. The scrap book competition will not close for a time yet, I don't just know



BOYS OF ST. JOSEPH'S ORPHANAGE, WAVERLEY, DUNEDIN.

Enjoying a Picnic at Woodhaugh Gardens, generously provided by Mrs. Van Paine.

L.P.L.C. BUSINESS.

Another big lot of Club letters. Mind you take notice of Members' requests and do write to each other smartly.

Dear Anne,—

It is a long time since I last wrote to you, but as I am entering for the scrap book competition I thought I should write now. We get the *Tablet* regular every week and I always read the "Little People's Page" first. I have not seen any letters from my school mates; I am longing for school to open again as I am simply sick of holidays. I went out a lot during the Christmas holidays, but since this infantile paralysis started we have not been out at all. It is dreadful to hear of so many children with this disease. I am ten years old and my birthday is on the 3rd September. I am in Standard 4 at school, but as we do not have our exam till the middle of the year I cannot look forward to going into a new class when we go back to school. I go to the Guilford Convent and sang in the choir that was so successful at the competitions. This year we are forming a children's choir to

how soon. Yes, the infantile paralysis is serious. Pray for all who are afflicted.—Anne.)

Dear Anne,

I have taken up the pen to write to you again as it is almost a year since I wrote to you. I have passed my proficiency since then and so I have left school now. I was also dux of our school. Well, Anne, I think that is a very good idea about the badges, and also the scrap book competition for which I think I will enter, although I will not enter for the sake of getting a prize but to give pleasure to some little orphan. I had a very enjoyable holiday at Makarewa where my grandmother resides, but I suppose you had a very good one too. I think it is a very good idea to have two pages for the Little People as it is much more interesting. Well, Anne, I will close now as there is not much news in these parts.—Your loving friend, Cathy Larner, Wyndham.

(Glad to hear from you again Cathy. Mind you don't forget us altogether now you've left school. Write again.—Anne.)

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MARRIAGE

KERSLAKE—CARRICK.—On January 15, 1925, at St. Patrick's Church, Kilbirnie, by the Rev. Father Connolly, John A. E. Kerslake, only son of the late Mr. J. J. Kerslake and Mrs. Kerslake, Wellington, to Margaret Anne, youngest daughter of the late Mr. M. B. Carrick and Mrs. Carrick, Wellington.

KELLY—HOOD.—On February 4, 1925, at St. Mary of the Angels, Bontourt Street, Wellington, by the Rev. Father Murphy, S.M., William Rouse, second son of Mr. and Mrs. Kelly, "Strabane," Vivian Street, Wellington, to Elise Fara, only daughter of the late Mr. and Mrs. Hood, Wellington.

WHITAKER—SAMPSON.—On December 30, 1924, at St. Patrick's Church, Greymouth, by Rev. Father O'Regan, Ignatius Francis Whitaker, second son of Mrs. Agnes and the late Bernard Fear Whitaker, Northland, Wellington, to Mary, eldest daughter of Mr. and Mrs. Sampson, Greymouth.

DEATHS

GUINEY.—Of your charity pray for the repose of the soul of Mary A. Guiney, wife of John Guiney, Division Street, Lower Riccarton, who died at the residence of Mr. Michael Riordan, Boyleston, on January 30, 1925; aged 45 years. Deeply mourned.—Sacred Heart of Jesus, have mercy on her soul.

TANSEY.—Of your charity pray for the repose of the soul of Diana Morna, dearly beloved wife of Thomas Tansey (Excelsior Hotel, Christchurch), who died at Christchurch on January 7, 1925.—R.I.P.

MAGEE.—Of your charity pray for the repose of the soul of Ellen Doraher, third daughter of Catherine and the late Bernard Magee, who met her death by a drowning accident at Oamaru, on February 14, 1925.—May her soul rest in peace.

DEEGAN.—Of your charity pray for the repose of the soul of James, beloved husband of Julia Deegan, who died at his residence, 24 Earnslaw Street, Livercargill, on Friday, January 2, 1925.—Sacred Heart of Jesus, have mercy on his soul.

HARRIS.—Of your charity pray for the repose of the soul of Kathleen Alfreda Harris, dearly beloved daughter of the late Alfred and M. J. Harris (Waimate), who died at the residence of Mr. J. J. Marlow, Dunedin, on January 20, 1925; aged 19 years.—R.I.P.

SCANNELL.—Of your charity pray for the repose of the soul of Daniel Scannell, Levin (formerly of Hawera and Blenheim), who died at Levin on February 10, 1925; aged 70 years.—R.I.P.
Interred at Blenheim February 12, 1925.

IN MEMORIAM

WALKER.—Of your charity pray for the repose of the soul of Albert Francis Walker, dearly loved husband of Clare M. Walker, who died on February 14, 1922.—On his soul, sweet Jesus, have mercy.—Inserted by his loving wife and children.

BLACK.—Of your charity pray for the repose of the soul of Patrick Hugh Black, second son of the late Patrick Black, Carulough, Co. Antrim, Ireland, and Mrs. Sullivan, Waipukurau, who died on February 12, 1921.—On his soul, sweet Jesus, have mercy.—Inserted by his loving sister (Ettie).

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Dear Anne,

I am just writing to ask you if I may be one of the little members. I am ten years old and in Std. IV. I had a brother born on the 21st of January. My birthday is on the 21st of October. This is the end of my short letter.—Molly Lamplough, Stratford.

(Welcome Molly dear, we're glad to have you for a new member. You have a birthday mate, Pearl McNeill, Lauriston. What about writing to each other. Are you very delighted to have a new brother.—Anne.)

Dear Anne,

This is my third letter to you. I was very pleased to see my letter in the *Tablet*. My name is not Betty Buserout or Betty Brown but it is Betty Phelan. I thought I put Betty Phelan. I had the measles on Christmas Day. From Santy Clause I got a story book, a packet of crackers, a ball, and a bag of lollies. I am writing to two People in the L.P.L.C. One of them is Margaret O'Shea and the other is Ida Archer. I received a letter from Ida Archer. Well I must close now with love from Betty Phelan, Macraes Flat.

(Fancy me making such a bad guess at your name Betty, and I'm glad I know it now. What a pity you had measles just at Christmas, do you think perhaps poor Santy Claus had them and dropped one or two in with your toys? Never mind, you had a good time all the same, didn't you.—Anne.)

Dear Anne,

As I did not write and wish you the compliments of the season I am now sending my best wishes. I have just finished a letter to Ella Flynn, and Ursula Brocherie is still writing. I think your competition is very good. You must be pretty clever to think of such interesting things for Little People. I have a new baby sister and her name is Norah. An epidemic of infantile paralysis is going around and there is one suspected case in the Napier Hospital. Children under sixteen are not allowed to any places of amusement. Well dear Anne that is all the news at present so I will close with best wishes from your old friend, Kathleen O'Rourke, Napier.

(Thank you for good wishes, Kathleen. How nice for you to have little Norah to watch over. Glad you're writing and receiving letters. I've put you down as a member of the L.P.L.C.—Anne.)

Dear Anne,

I hope you are well, I am. We had our exam a good bit ago and I came fourth. Everyone passed into Std. 5. We had a catechism exam as usual but this time it was more important. Father O'Beirne examined us. I came out top and won the gold rosary beads. This is the 3rd catechism prize I have won, two 1st and a 2nd. Your loving friend, Kathleen O'Reilly, Palmerston North. P.S.—Have you got my name in the list of L.P.L.C. Please put it in if you haven't.

(I have put you down as a member of the L.P.L.C. Kathleen, and hope you will find some friends to write to.—Anne.)

My dear Anne,

May I join the L.P.L.C. I was ten on the 29th Dec. and I am in Std V this year. There is a little boy staying for a holiday here just now. I have four sisters and one brother; his birthday is this month and so is mum's. Our yellow plums are ripe now and I was eating a lot of them this morning. There was a lovely Vaudeville up in a little town five miles away from here last night but we never went to it. As it is near cowtime now I must go and milk a cow. From your loving friend, Dympna Agnes O'Brien, Te Wae Wae.

(Welcome Dympna Agnes, would you like to write to your birthday mate, Alice Fleming, Riversdale? The yellow plums sound very good, indeed, they are better than the Vaudeville you didn't see.—Anne.)

Dear Anne,

Can I join your L.P.L.C. My Sister Trephena writes to you. I am in std I, and go to the Okains public School. I go in the milk waggon every morning and come home in the mail car after school. I have about four miles to go. We have 16 calves and four of them are mine. I have a persian kitten, could you give me a name for it please. I am nine years old, my Birthday is on April 30. Now could I give the members a riddle? Why is a horse like a lolly pop? Because the more you lick it the faster it goes. With best love now from your little friend, Terence Michael Quinn, Okain's Bay.

(Terence Michael, we're that glad to welcome you. Fancy you having four whole calves all to yourself, that makes six altogether, and most boys have got only two!! As your kitten is a Persian why not call him "Omar"?—Anne.)

Dear Anne,

Just a line to tell you that I would very much like to be able to wear one of the L.P.L.C. badges, and I hope they will be a huge success. I had a most enjoyable Christmas, I hope you had the same, the only thing that spoilt it was the wet weather, we had a little bit too much I think, don't you. My little brother, Terence is writing to you Anne, he thinks the Little People's Page is lovely. I write regularly to four girls now, and always receive quick replies. I think it is lovely getting letters from unknown friends. We had Holy Mass celebrated here on Christmas Eve at eight A.M. I forgot to tell you in my other letters that my Birthday is on the 10th of June. I will be 17 next June, I hope I am not too old. Well, Anne dear, I think I had better end now with fondest love to you and your members. Your loving friend, Trephena Quinn, Okain's Bay.

(It was ever so good to hear that you want to join us Trephena, and I'm glad you are not too old for us and never will be, unless you find us too young for you.—Anne.)

My dear Anne,

I am writing on behalf of Dorreen and Patricia; not forgetting myself regarding the badges; we think it would be a very good idea, so please Anne kindly put our names on the list. I would like to join the letter Club, in fact I think I have joined it without asking for I have written letters to Lorna

Carroll, Trephena Quinn, Teresa Patterson and Mary Carroll and I have received answers to them all. Lorna and Trephena have written a good few times, I am expecting one from Lorna any day now, and I am going to write to Trephena when I have finished this letter. I would like someone about 16 to write to me as I love getting letters and I like writing letters too. The Infantile Paralysis is dreadful in the North Island, children under 16 aren't allowed to go to school. Sunday school, shows, pictures, picnics, or travel on trains. There are no cases in Pahiataua yet, but they have already postponed, the big picnic we have every year; also the swimming carnival, there is only the show and the races that haven't been put off yet. Well Anne as it is getting late I will ring off. Wishing you a big busy letter club in this New Year, and hoping you will not forget about the badges. Your new member, Eileen Walsh, Pahiataua. P.S.—Don't forget to ask someone about 15 or going on for 17 to write to me, Jean Swiggs wishes to be remembered to you.

(What a good letter Eileen dear, I hope you three Little People will save up for your badges. Glad you are a working member of our club, am sure someone will write if I ask. Love to Doreen, Patricia, yourself and Jean.—Anne. Will someone write to Eileen please.—Anne.)

Dear Anne,

Just a few lines to let you know how I am spending the holidays. Last Sunday we went to Mt. Egmont. I wish you could have been with us. We climbed up a good way and had a glorious view. We are not staying at beach this year for a holiday, but we often go out on Sundays. My sister and I play tennis or try to, we are just learning. We have such fun and we often go for a swim when it is warm enough, sometimes to the baths and sometimes to the river. I am nine years old in Sd three my birthday is on July 21st. I will now say good-bye dear Anne with lots of love to yourself and all the little people from Kathleen Fake, Eltham.

(What nice holidays you're having Kathleen. Indeed I would like to have been at Egmont with you, think it is one of the most beautiful places I have seen. You're just a very lucky little nine year old.—Anne.)

Dear Anne,

This is my second letter I have written to you. We have our Christmas holidays just now. I would like someone to write to me. I think it is a good idea about the badges, Anne. We are milking one cow and she gives a great deal of milk. It is very hot up this way just now. I received a prize at the break-up. This is a riddle, Anne: "A row of white houses on a red red hill?" I have a little sister called Patricia and she is a trick. As news is scarce I will close with best wishes dear Anne for the coming year.—Yours truly, Eileen Keane, Clyde. P.S.—I will take a badge.

(Glad to hear from you again Eileen and to know you want a badge. Watch further news about the badges on our page, and when I say "go" send along your sixpence. A kiss to Patricia from Anne.)

Good-night dear Little People,—ANNE.

Jas. McArthur

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Our Sports Summary

CHRISTIAN BROTHERS' CRICKET CLUB, DUNEDIN.

Playing against Carisbrook the other Saturday, the Christian Brothers' second grade team had a first innings win, the score being 230 for 7 wickets, against 84. Jack Boud, who has batted consistently during the season, proved himself a safe and sure run-getter. His 85 in the match under notice was a very creditable effort. T. McCarten (35 not out) played good cricket, displaying some nice scoring shots. With practise this keen and promising young batsman is getting into excellent form, and should be a prominent future player. D. Sullivan, F. Toomey, A. Burrell, and W. Brookes all batted well, each contributing useful scores. Carisbrook's total was compiled mainly by Hope, Fraser, and De Latour who played fine cricket against the bowling of Brooks and Burrell.

By defeating St. Kilda on the 31st ult., the Brothers' third grade team are now in a leading position for the shield. In putting St. Kilda (who up to that date were the leading team) out for 27 runs reflects great credit on the bowlers—O'Neill and Cusack—who bowled consistently throughout the whole innings. The Brothers' opened their innings disastrously—four wickets falling for four runs—but managed to better their opponents by 6 runs. St. Kilda's second innings yielded 110 runs for 4 wickets (declared). At 5.20 the Brothers' went in to play out time (3.30), and mainly due to the partnership of the McClintock brothers, succeeded in bringing about the result stated. The team is to be congratulated on its win, but it is hoped, nevertheless, that hard practise will be persevered in, so that at the close of the season they may be proclaimed the champions of their grade.

J. Bond, of the Christian Brothers' second grade team, has performed very creditably with the bat this season, reaching the coveted century on two occasions, and several times scoring over 50.

CATHEDRAL TENNIS CLUB.

(From our Christchurch correspondent.)

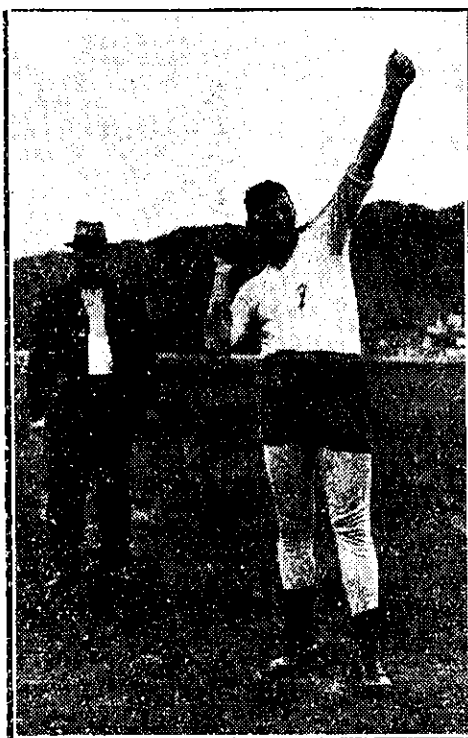
The Cathedral Tennis Club had another success in the competition the other Saturday, defeating Redcliff's team by a very good margin. The team is showing improvement in its play this season, and hope next year to win the competition.

ST. PATRICK'S SPORTS' ASSOCIATION.

A general meeting of the St. Patrick's Sports' Association was held recently to consider further arrangements for the annual meeting on March 14. Mr. J. B. McKenna presided over a very large attendance. Derry's Band was engaged to play selections at the sports. A prize was offered by Dr. H. T. J. Thacker for a goal kicking competition, but the meeting decided that the time of the year was not suitable for the competition.

A NOTABLE ATHLETE.

In my recent notes concerning the successes of a number of our co-religionists at the New Year Sports (writes our Timaru correspondent), I inadvertently omitted to mention the splendid performances recorded by Mr. M. J. McCabe, who was 1st in putting the 22lb stone; 1st for putting the 16lb stone (N.Z. championship); 1st for wrestling, catch-as-catch-can (N.Z. championship); 2nd for throwing 16lb hammer; 2nd



for tossing the caber; and 3rd for throwing the 22lb hammer. The following fine record also stands to Mr. McCabe's credit:—Won 16lb hammer championship of N.Z. at Timaru, January 2, 1911; won 22lb stone championship of N.Z. at Timaru, January 1, 1911; won 16lb hammer championship of N.Z. at Timaru, January 2, 1915; won 16lb stone championship of N.Z. at Greymouth, March 8, 1924; won tossing the caber championship of N.Z. at Greymouth, March 10, 1924. Best performances with 16lb hammer: 117ft 10in at Albany, December 27, 1910; with the 16lb stone: 43ft 11in at Timaru, January 2, 1915; with the 22lb hammer: 92ft 9in at Timaru, January 1, 1911; and with the 22lb stone: 33ft 8in at Timaru, January 1, 1911. As an athlete for 21 years, it will be noticed that there are 14 years between first championship and the last one. Mr. McCabe is an ex-pupil of St. Patrick's School, Oamaru, then taught by Mr. P. J. Duggan, whose boys held an unbeaten record at football in Oamaru for years. Mr. Duggan can also recall with pride how his ex-pupils won every item (with the exception of the bicycle events) at the old Palmerston Caledonian Society Sports. Their names are D. Rodgers, A. Kay, W. Curran, M. J. Birmingham, T. Birmingham, J. L. McCabe, and M. J. McCabe. In connection with the Caledonian Society's Jubilee Sports gathering, the committee hospitably entertained

a number of old competitors at a smoke concert, etc. Among those present being Messrs. T. McAuliffe, W. and D. Angland, D. Shine, M. O'Connor, M. Sullivan, C. and W. Hall.

INTERNATIONAL CRICKET.

(Contributed.)

In Melbourne cricket commences at 1 o'clock and stumps are drawn at 6.30 o'clock with no tea adjournment. During the English team's visit to Australia, Gilligan (the English captain) celebrated his 39th birthday, and Collins celebrated his 36th. Oldfield (the Australian wicket-keeper) has an average in all his matches against the Englishmen of 40. Ryder's score of 201 (not out) equals that made by S. Gregory in Sydney in 1894, while the other individual scores of 200 in matches between England and Australia are W. L. Murdoch's 211 in 1884 and R. Foster's 187 in 1903.

"ALL BLACKS" AND AN ODD CUSTOM.

The famous "All Blacks" the team of New Zealand Rugby Footballers at present visiting this country (says an English exchange for December 27), have introduced several novel features to the Britisher. Their "War Cry" took us by surprise—and was, in consequence, much written about. Another of their "stunts" was demonstrated when the "All Blacks" played Cardiff on November 22 last. At the close of the game the players of both teams exchanged jerseys as mementoes.

It is interesting to note that both teams were wearing St. Margaret jerseys—so neither team were losers on *that* deal. The same exchange took place between the teams when the "All Blacks" played All Wales on October 29. Perhaps it is "the thing" in New Zealand. In any case the fashion has resulted in several repeat orders for All Black St. Margaret jerseys for the visitors, who, by the way, have worn these jerseys—well known to most footballers—since they arrived in England and will be wearing them when on January 3 they play England.

LYTTELTON CONVENT SCHOOL

While school classes will not be resumed at the Convent High School until the ban is lifted by the Health Department, music and singing tuition commenced last Monday. One of the pupils of the school—Freda Moir—who is only 13 years of age (says the *Christchurch Press*) succeeded, according to the examination lists published on January 31, in passing the intermediate examination, after only one year of secondary school work.

To Our Subscribers

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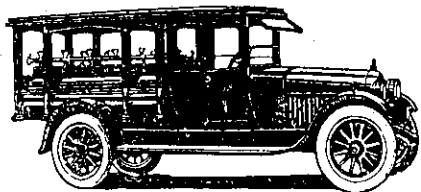
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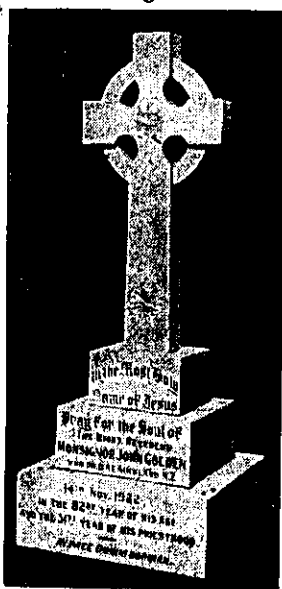
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Commonwealth Notes

NEW SOUTH WALES.

His Grace the Most Rev. Dr. Michael Sheehan, Coadjutor-Archbishop of Sydney, was accorded a civic welcome on the occasion of his recent visit to Katoomba. His Grace was accompanied from Sydney by Mr. Martin. The mayor and mayoress met the Archbishop at the municipal boundary, and welcomed his Grace. Preceded by the mayor's car, and followed by a fleet of over 20 others, the Archbishop's car, flying his episcopal colors, purple and gold, reached St. Canice's Church. Here his Grace was met by Rev. St. Clair Bridge, P.P., and escorted to the church, where the mayor (Ald. McBride) presented the Most Rev. Prelate with an address couched in reverent and respectful terms. Reference in it was made to the ripe scholarship of his Grace, who replied in felicitous terms. The object of the Archbishop's visit was to open a bazaar that proved to be a gratifying success. The Mayor in welcoming his Grace to the town, said he did so, not only as a Catholic, but in the name of the citizens of Katoomba. He said he felt more than honored to welcome his Grace, not only as a prelate of the Church, but as one of the most distinguished men of culture in the civilised world to-day.

Amid the grief of his Kurri Kurri parishioners, the death of their revered pastor, Rev. Father Hugh Cullen, occurred recently at the Mater Misericordiae Hospital. He had been ill for some months, and entered the hospital a few weeks ago. Having rallied for a time, under treatment, great hopes were held for his recovery, until a change for the worse took place. Father Cullen was ordained at St. Kieran's Ecclesiastical College, Kilkenny, Ireland, more than forty years ago. He shortly afterwards came to Australia, and was attached to the diocese of Maitland. He was for ten years in the parish of Hamilton, under the Rev. Father O'Donohue. He also did service at Muswellbrook and Cessnock. When the parish of Kurri Kurri was constituted in 1910 he was appointed the rector, a position which he had retained. He was a zealous worker, especially among the sick, and did great service in Kurri Kurri during the influenza epidemic a few years ago. The funeral, which was largely attended, took place after a Requiem Mass at the Mission Hall, Kurri Kurri. His Lordship Dr. Dwyer (Bishop of Maitland) presided at the solemn obsequies. His Lordship paid an eloquent and graceful tribute to the life-labors of the deceased priest, who, he said, had given himself unreservedly to the people.

The Rev. Francis Flynn, D.D., the zealous pastor of Wodonga, the other week celebrated the silver jubilee of his priesthood. There was a succession of festivities to mark the event. Solemn High Mass was celebrated by the jubilarian. The deacon and sub-deacon, were two young priests who were formerly pupils of St. Augustine's School, Wodonga—Fathers Auburn and P. W. Rohan. A large number of clergy were present, among them being the Right Rev. Dr. Dwyer, Bishop of Maitland.

VICTORIA.

The respected pastor of St. Mary's parish, West Melbourne, the Very Rev. Dean Carey, P.P., will celebrate his sacerdotal golden jubilee on May 2—fifty years of fruitful work. He has left many enduring monuments to mark his successful pastorate in various parishes in the archdiocese. During his Coadjutorship, his Grace the Most Rev. Dr. Mannix was attached to West Melbourne, which parish Dean Carey relinquished in his Grace's favor. On succeeding to the See, his Grace recalled Dean Carey from Brunswick to his former parish of West Melbourne. By clergy and laity throughout Australia, the Dean is held in the highest regard.

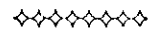
The following (says the Melbourne *Tribune*) are the members of the Redemptorist Community at St. Mary's, Wendouree (Ballarat):—Very Rev. Albert E. Kelly, C.S.S.R., Rector; Rev. Fathers Thomas Roche, C.S.S.R.; William Bannon, C.S.S.R.; William O'Sullivan, C.S.S.R.; John Treacy, C.S.S.R.; John Duggan, C.S.S.R.; and Thomas McManus, C.S.S.R.

At the Sale Town Council meeting on Monday evening, January 26, Cr. Bolitho moved—"That this Council of the town of Sale, on behalf of the citizens records its keen sense of loss sustained by the death of Bishop Phelan, and we desire to extend our sympathy to all those of our townspeople who owe allegiance to the great Church of which the late Bishop was the worthy acknowledged head in Gippsland." In submitting the motion, Cr. Bolitho said the Council deplored the loss of a great townsman, who gave every evidence that he had the advancement of the town and district at heart, and one whose works would ever remain a monument to his activities. The late Bishop had passed away at the consummation of his many activities, not having lived long enough to see the benefit of his labors. In seconding the motion, which was unanimously carried, Cr. Stevens said that Bishop Phelan was above all things anxious for the education of the rising generation. The erection of St. Patrick's College and other educational institutions was proof of his zeal in that direction. He was broad-minded, having no petty feelings against any class in the community. The Mayor (Cr. Cullinan) said that he deeply appreciated the motion personally, and on behalf of his co-religionists. He assured the Council that the late Bishop's death created a break such as they could hardly realise. It was difficult to express a sense of the loss that was felt in the death of their Bishop.

Dr. Mary Glowrey, a graduate of the Melbourne University, who was a prominent worker in Melbourne Catholic social circles, and was one of the founders of the Catholic Women's Guild, decided a couple of years ago to take up Catholic medical mission work in India. She has taken her final religious vows in Guntur, South India, as a member of the Order of the Sisters of Jesus, Mary, and Joseph.

WEST AUSTRALIA.

The other week the Victoria Square Sisters celebrated the jubilees of seven members of their Order, one the diamond jubilee of Sister M. Vincent, who is hale and hearty after her sixty long years in the Order. This venerable Sister is a West Australian by birth, and it is safe to say that she has the distinction of being the first vocation in West Australia. His Grace the Archbishop of Perth (the Most Rev. Dr. Clune, C.S.S.R.) celebrated Pontifical High Mass at the Mercy Convent on the occasion of the jubilees.



SOUTH AUSTRALIA.

The new convent school of St. Joseph was opened on Sunday afternoon, January 25, by his Grace the Archbishop of Adelaide, who said the Sisters of St. Joseph had come to Murray Bridge to educate the children in the fullest sense of the word. He added that the State school had no right to use the word "educate," but should substitute the word "instruct," as the State system instructed the mind and developed the body, but there its work ended. There was, however, more than a mind and a body; there was a soul, which lived after the body had died, and that soul would ultimately become an inhabitant of heaven or hell. The soul was not touched by the State system of secular education, but God wanted that soul educated, and he had no hesitation in saying what was the belief of his Church that the system of education used by the State was not a proper system of education, as it did not educate fully. On the other hand, Catholic education did fully educate the body, the mind, and the soul, and boys from Catholic colleges and girls from Catholic schools could hold their own in the field of sport and in mental equipment; but, furthermore, on account of their moral education, they did not have recourse in after life to the divorce court and shunned birth control.



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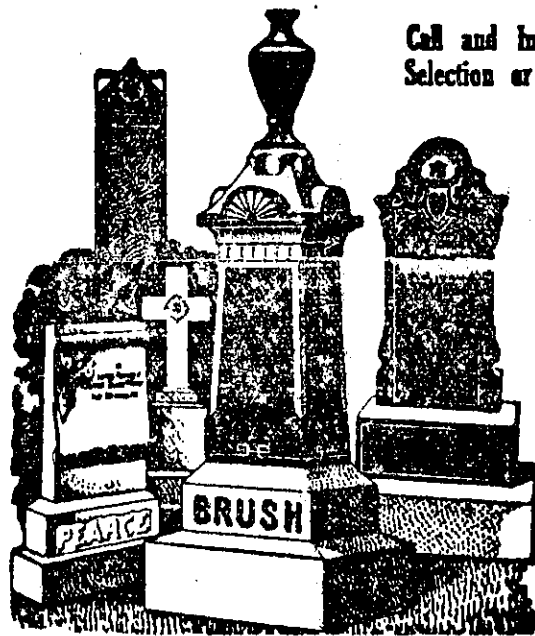
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Here and There

Catholics in New House of Commons.—There are 18 Catholics in the new House of Commons, as against 23 in the former House. The number of Catholic candidates was 39. Mr. P. J. Hannou (Tory) polled the greatest number of votes—24,333, and three—Messrs. Harney (Liberal), Sexton (Labor), and J. McVeagh (Labor)—the former Irish Nationalist, polled over 20,000 each. Mr. McVeagh was defeated. Two of the Catholics forfeited their nomination fees—£150—having polled less than one-eighth of the votes. The 18 members consist of 10 Tories, 6 Labor, 1 Liberal, and 1 Independent. The most notable among the Catholic members of the new British Parliament are Sir Gerald Strickland, a former Australian Governor; J. Wheatley, ex-Minister for Health; E. A. Harney, a former West Australian Senator; J. Sexton, the Dock Laborers' secretary; Jack Jones, the irrepressible member for Silvertown; T. P. O'Conner, J. F. Hope, brother of Mrs. Wilfrid Ward, and one of the Hope-Scott family; F. N. Blundell, son of "M. E. Francis," the novelist; Lord Colum Crichton-Stuart, brother of the Marquis of Bute; and Sir N. Grattan Doyle, director of the Northern Newspaper Syndicate. Among the defeated candidates were Sir M. Archer-Shee, the bitterest of anti-Irish Diehards; Jerry McVeagh, Pat Collins (Liberal), the showman; W. A. S. Hewins, one of Lloyd George's minor Ministers; C. Diamond, the militant journalist; and M. McCartan, the Irish Republican.

Millionaire Becomes Trappist.—Recently at the Trappist Monastery of Soligny, the solemn profession of Father Mariz Marie Albert was received. The new religious was, in civil life, M. Van der Cruyssen, formerly entrusted by the Belgian Government with important economic missions to the United States, Germany, Italy, and Holland. Before entering Holy Orders, M. Van der Cruyssen, who was a millionaire, left his entire fortune to the Belgian Association of the Catholic Middle Classes and to the club *Dieu et Patrie* which he had founded. The profession was attended by M. Maurice Pirmez, first Vice-President of the Belgian Chamber and former President of the Catholic Youth, by two other Belgian deputies and many prominent citizens of Brussels. Cardinal Mercier sent a telegram of felicitations, and a message was also received from M. Van de Vyvere, in the name of the middle classes. M. Van der Cruyssen, who enlisted at the age of forty, brought back from the war the rank of captain, six medals, and the French and Belgian War Crosses. He was cited in Belgian army orders as "seeking and carrying out intrepidly the most audacious undertakings and the most perilous reconnaissances." He laid his decorations in the chapel of the Abbey near the altar of the Sacred Heart, with the decorations of the twenty-two French Trappists who were mobilised. The collection includes seven *Croix de Guerre*, a Cross of the Legion of Honor

(that of the brother porter, an ex-captain of colonial artillery), seven palms, eleven stars, and six medals of various kinds.

Passing of a Noted French Scientist.—Death has robbed Catholic France of one of her most distinguished scientists. This is the Abbé Rousselot, who was for many years a professor at the College de France and at the Catholic Institute. Abbé Rousselot was the inventor of the science of experimental phonetics, and during the war he rendered very valuable services to the Allied cause. One of his inventions made it possible to locate the enemy battery positions by sound; another device detected the presence of moving enemy submarines. For these services he was nominated Chevalier of the Legion of Honor.

Got His Chance.—"Arthur Rubinstein—whom I should have mentioned among the best raconteurs I ever met—was talking to us of the jealousy among great singers," says Mrs. Asquith, in the *London Magazine*. "He said that two tenors were chosen to take the same part on alternate nights in a new and arduous opera which was being produced in Milan. The first had such a dazzling success that the manager had not the courage to put the other on the stage, and the second tenor remained for ten days in obscurity and despair. In the last scene of the opera the hero encounters a bear. He kills the bear, and standing on its dead body sings the final aria, which invariably brought down the house. The part of the bear was played by the theatrical hair-dresser and one day the second tenor persuaded the good-natured barber to let him take the part. When the final scene arrived, to the amazement of the audience the bear refused to be killed, and sparred with the hero to such good purpose that he felled him to the earth. Standing on his prostrate body he flung off his disguise and sang the aria to a perplexed but enraptured audience."

Jacobite Ancestry of Lord Mayor.—London's Catholic Lord Mayor, Sir Alfred Bower, will learn with much satisfaction that Cardinal Gasquet celebrated his jubilee Mass in Rome wearing the vestments once used by the Cardinal Duke of York. For the Lord Mayor comes of an ancient family that staked its all on the cause of the Catholic Stuarts, and lost. The Bowers have been English for nearly two centuries now. But the family goes back to pre-Reformation days, when the Bowers were merchants of Dundee. The great grandfather (as well as his father, too) of the Lord Mayor of London were out in 1745 on the side of Prince Charles Edward Stuart, styled the "Young Pretender" by the valiants of the Protestant Succession. When the Hanoverians triumphed the Bowers fled to England, first

to Yorkshire and later to Hampshire. The Lord Mayor thus boasts of belonging to a family that has never harbored a Protestant among its members!

Mr. Chesterton on Lourdes.—The recent great Lourdes demonstration at the Queen's Hall, London, was quite the most imposing meeting of the kind that England has ever seen. Cardinal Bourne was supported by the former King of Portugal, and a considerable cluster of ambassadors and diplomatic Ministers, commonly looked on as a hard-faced tribe, shocked sophisticated Londoners by publicly attesting their belief in Lourdes. The star speakers of the evening were the incomparable pair, G. K. Chesterton and Hilaire Belloc. Mr. Belloc spoke on Lourdes and the Modern Mind, while Mr. Chesterton, in speaking on Miracles and the Supernatural, had many a dig at the modern sceptics. Anatole France (Mr. Chesterton said) guarded himself against the "dangers of Lourdes" by announcing beforehand that even if a miracle happened he did not propose to believe it. "Even if a man lost a leg, and another grew in its place, he would not say it was a miracle, but would say it was a manifestation of the power by which crabs and lobsters grew new limbs for old ones. He was prepared to believe that the thing had happened naturally. And then they say he was a sceptic! I wish we had a title of that colossal faith."

Traces of the Ancient Faith.—Despite the somewhat bitter Puritanism of modern Wales there are still (says a Home paper) strong traces that the Wales of old was second to no country in her devotion to the Blessed Virgin. These traces are most strongly marked in the prevalence of prayers, hymns, and practices which attest in a most remarkable manner that Wales was at one time intensely devoted to Our Lady. Many Welsh people to-day are accustomed to say in Welsh, the "Hail Mary" in its medieval form—without the final invocation. These people would be greatly astonished if told that the same words are in common use by Catholics.

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Irish News

SENATOR DOUGLAS AND THE BRITISH NOTE.—FINANCE.—THE NATIONAL GROUP: ITS RELATIONS WITH THE MINISTRY.—PARLIAMENTARY NEWS. A MISSIONARY APPEAL.—CATHOLIC PROGRESS IN BELFAST—*FREEMAN* STOPPAGE

The Dublin correspondent of the London *Catholic Times*, writing towards the end of December, says:—

Senator J. G. Douglas, Vice-President of the Senate and President of the League of Nations Society of Ireland, discusses, in a letter to the *Irish Times*, the Imperial Government's objection to the registration of the Treaty at Geneva. The British attitude, he argues, conflicts with the conception of the Empire as a commonwealth of nations, and suggests that the Foreign Office does not realise that mutual confidence and free co-operation, rather than legal bonds and constitutional fictions, are the ties which bind together the self-governing Dominions of the Crown. Both from the international and the British point of view, the Chamberlain Note, he thinks, was ill-advised, since its tone, to speak mildly, conveys an oblique reflection on action taken by the League and seems to be inspired by a spirit of distrust. The Irish people have abided faithfully by the spirit of the Treaty, which forbids them, while Great Britain observes her undertakings, to raise domestic or semi-domestic questions at Geneva. This being an admitted fact, would not the authorities in London have refrained, had they been wise, from broadcasting through Europe their interpretation of the status of this country? Ought they not to have held their hand, at all events, until an Imperial Conference had discussed the bearing of the Covenant on the relations, *inter se*, of the various self-governing units of the Empire?

The latest Exchequer returns justify, to a large extent, the economies recently effected by Mr. Ernest Blythe. During the first eight months of the current financial year revenue exceeded expenditure by £1,500,000, while the deficit for the corresponding period in 1923-24 amounted to £2,000,000. To the very natural indignation of those who prospered on the largesse of the State, financial stability has been restored by drastic "cuts" rather than by increased taxation. That, undoubtedly, is fortunate, since the country—dangerously over-taxed, owing to conditions with which it has been impossible to grapple—could not provide sufficient revenue to meet expenditure on the old scale. In moments of calmness this is admitted even by unfriendly critics of the Government, though they reserve liberty, of course, to rail on public platforms both at its parsimony and its extravagance.

The statement, recently published in a London journal, that a number of Ministerial Deputies are trying to bridge the gulf which divides the Government from the National Group is, I believe, without foundation. In official circles the story is emphatically denied, and Mr. Seamus Hughes,

secretary of the Cumann Na n-Gaedheal, discounts the possibility of another inter-party "crisis." At the coming by-elections—which are of considerable importance—some arrangement, in the nature of an unofficial pact, may be come to between local supporters of various pro-Treaty groups, but any understanding reached will be limited to individual constituencies, since proposals for a Parliamentary coalition do not appeal to any important section of opinion.

Many Deputies have availed of the recess to visit their constituencies. Politically speaking, indeed, Dublin is deserted, even the Senators having left us, practically *en masse*, to spend Christmas in the country. Before the Upper House adjourned, however, nominations were received for the vacancy created by the resignation of Sir Hutcheson Poe, which will be filled when the Oireachtas reassembles towards the end of January. Three candidates have been put forward: Sir Walter Nugent, a well-known member of the Catholic aristocracy; Sir Simon Maddock, a representative of the Southern Imperialists, and Dr. Douglas Hyde, the author of many volumes on literary subjects. The chances are that Sir Walter Nugent will be elected, though Sir Simon Maddock may get many votes. Owing to a Senatorial convention, Dr. Douglas Hyde, being very definitely connected with the Gaelic movement, is unlikely to be chosen as successor to a Senator uninterested in Irish.

In making an appeal on behalf of the East African Mission in the Church of St. Francis Xavier, Dublin, on a recent Sunday, the Right Rev. Dr. Gogarty, the Vicar-Apostolic of Kilmanjaro, said he was very glad to have the opportunity of speaking to the faithful in that sacred edifice, for he had been in a part of the mission field through which St. Francis Xavier himself passed.

He saw the beautiful bay into which St. Francis sailed, and he was delighted to see the Christian cross which had been erected in the vicinity by the Spanish navigator, Vasco de Gama.

His Lordship went on to describe the wanderings of the missionaries and the dangers to which they were exposed in going through the country, but many mission stations had been provided, notwithstanding these difficulties.

At present in the vicariate they had 10,000 Christians, and the faith had gone down deep into their hearts. Natives were being educated and trained for the priesthood, and would be sent back in due course to their tribes. In that way they were following the example of St. Patrick and the other great missionaries of Ireland.

Churches, schools, and hospitals required

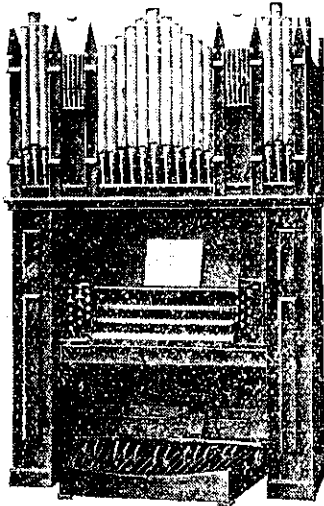
to be founded, and they were engaged in the establishment of a seminary. He asked the congregation to help him in the accomplishment of that great work, both by their prayers and by financial assistance. He appealed for the help of the poor as well as the rich, for, said he, it was by the money of the poor that the great institutions of God's Church were kept up.

There were millions and millions of people living without the faith, and for them his hearers should be apostles who would spread and extend the Gospel and the knowledge of God to other people. In doing that they would receive the rewards promised to the Apostles.

Catholics of Belfast recently marked an important step in their progress, when the new parochial hall in the Oldpark district was opened by Most Rev. Dr. MacRory, Bishop of Down and Connor. The occasion was one of great rejoicing, as it marked the crowning effort in a great undertaking. The Sacred Heart parish suffered severely in the pogroms, 17 Catholics being killed, 57 houses burned, and 244 families driven away. It seemed, in the words of the Bishop, in a letter to Rev. John Macaulay, the parish priest, as if the parish was to be wiped-out. It was not, however. An entire new street of houses has been erected by the Belfast White Cross Society, and the hall is one of the most modern in the city, capable of catering for as many as 500 guests.

It was understood by everyone in Dublin last week (says a writer in an exchange dated December 27) that the *Freeman's Journal* was to close down on Friday. On Thursday afternoon the Dublin Gas Consumers' Company sent a representative to the *Freeman* office intimating that unless an outstanding account was at once paid they would shorten the life of the *Freeman* papers by a day and a half. The *Evening Telegraph* was in consequence held up and was not able to come out in time. A member of the staff, in the hope that the negotiations that were going on might result in saving the paper, paid the debt himself and the gas supply was again connected up. There is the utmost sympathy felt for the employees of this old firm, the publications of which served the Irish people loyally for close on 200 years. The suspending of its publication means depriving about 350 people of employment, and this in a city in which there is already such a deplorable lack of employment. There are still negotiations going on between the Receiver and two groups of purchasers. One of these groups is the Irregulars. The other is a business group who are considering running the paper as a business undertaking. I am told that Mr. Joseph McGrath, the leader of the National Party, who lately resigned from the Dail, is interested in this latter group. A very able and experienced journalist told me some time ago that even then it was quite possible to make the *Freeman* pay its way. But money was foolishly wasted. Nothing was ever done to try and bring back the circulation the paper had before the sledges of the Irregulars smashed up the plant in March, 1922.

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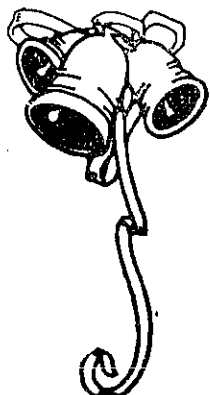
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Best Wishes for a Happy and Prosperous New Year.

JOHN NOONAN, Managing Director.

Interview With Cardinal Gasquet

SOME PERSONAL REMINISCENCES.

On the eve of his Eminence's golden jubilee as a priest (says the *London Catholic Times* for December 27) our Roman representative called at the famous Moroni Palace, in Trastevere, where Cardinal Gasquet has his residence. Our representative was very graciously received, and was willingly accorded a brief interview, although his Eminence was in the full current of the congratulatory reception of a busy afternoon. After a few moments' preliminary conversation, our representative ventured to ask one or two questions. The interview was as follows:—

Would your Eminence be so kind as to tell the readers of the *Catholic Times* something about your youth?

Most certainly. I was born almost within sound of Bow Bells, and am therefore what people call a Cockney. As a boy I was at school in Downside, and there I became intimate with Dom Roger Vaughan, who afterwards became Archbishop of Sydney. He made a lasting impression on me as a boy. Owing largely to his influence, I went to the Benedictine novitiate. I made my solemn vows as a Benedictine in 1870 at Belmont in Herefordshire, where I also made my ecclesiastical studies. Roger Vaughan was the Prior in my time. Among my teachers there, perhaps the most remarkable was Dr. Hedley. A diligent student all his life, he was also a born teacher, brimful of information and most interested in all his students. A rather brusque manner somewhat concealed his natural amiability. He gave one a real love of study, and succeeded in making more than one of his students a lover of books. He was a very stimulating personality.

How did your Eminence first take up historical research?

Strangely enough, owing to a break-down in health. I suffered some illness—heart trouble, I believe—through overwork as Prior of Downside, and the doctors gave me six months to live. That was 46 years ago, in 1878. I had to give up my incessant administrative activity, but on medical advice I kept going gently at the subject which I had been teaching at Downside, namely, history. Just about this time Pope Leo XIII issued his famous Encyclical on historical studies. In a personal request to Cardinal Manning, he asked the Cardinal to get English ecclesiastics to do research work on the origins of the Reformation, because as his Holiness said, knowledge of the facts was one of the best argumentative weapons the Church in England would have against attacks made in the spirit of the day. I happened to be on the convalescent list at the time, and I got the order therefore from the Pope, through Cardinal Manning, to do some work in that line. That is really how I began. The work brought me into contact with all classes of educated non-Catholics in England. It was an experience the memory of which I value. I must say that I never met with anything but kindness and con-

sideration from those non-Catholic associates of mine. I think that at any time they would have been prepared to give me any honor in their power to offer; this is especially true of those of my many friends in the Historical Association. When I became Cardinal my non-Catholic friends in London literally showered congratulations on me and gave me every evidence of their good will and pleasure at my elevation to the Sacred College.

New Convent at Greymouth

(Contributed.)

Steady progress is being made with the erection of the new Greymouth Convent, which will be one of the largest buildings in the town. The architect is Mr. H. St. A. Murray, of Christchurch, and Mr. J. Hart is the builder. The contract price was about £24,601, and the completion is expected at the end of 1925.

Of brick and ferro-concrete the building will have a frontage to Tainui Street of 104 feet, with a depth of 166 feet, and height of 43 feet. Of "H" formation the style is latter-day Gothic, with a courtyard in the centre, surrounded by a cloister, around which a balcony extends on four sides. Leading up to the front entrance will be a handsome flight of steps, giving on to a spacious verandah. On one side of the corridor as one enters from Tainui Street front is a parlor and infirmary. A cloak room and side entrance are also provided. Immediately behind is a large community room, fitted with an open fireplace of white Sydney sandstone. At the rear of this wing a beautiful chapel (40ft x 24ft) is provided for. The floor of the chapel will be treated artistically in tiles, the walls will be finished in white plaster, while stained-glass windows with steel frames will also be a picturesque feat-

What of the present position of Catholicism in England?

The condition of the Church in England to-day is such as to admit of no real comparison with what it was when I was a boy. Catholics are now to be found in every walk of life in England. I think that much of the change in what one might call the social aspect of Catholicism in England is due to the work of Cardinal Newman. I never knew him very well personally, for he was already old when I was a young priest. But I believe that it was certainly he who lifted Catholicism in England and gave it the possibility of being the prosperous institution it is to-day.

ure. An open Gothic roof should lend a noble finish to this portion of the sacred edifice. Behind the chapel will be the sanctuary, treated in marble, with priest's sacristy and working sacristy at the rear. On the other side of the main corridor, will be another parlor, corresponding to the one on the left of the entrance-way. There will also be a library, Sisters' refectory, boarders' refectory, and kitchen. On the south wing will be a steam laundry, containing drying room and boiler, machine washer and hydro wringer, besides coal and stores rooms. Most of the flooring will consist of tiles and the interior will be finished in white plaster. The upper floor will consist of cubicles (36 in number) and two large dormitories, each 25ft x 18ft, opening on to a balcony.

The blessing and laying of the foundation stone of this fine structure will take place on Sunday, February 15. His Lordship Dr. Brodie will preside on the occasion. Donations towards the building fund will be gratefully received by the Sisters from their friends and well-wishers throughout the Dominion, especially the past pupils of the community.

Sacred Heart College, Nelson

RESULTS OF EXAMINATIONS.

The pupils of the Sisters of Notre Dame des Missions, Nelson, were very successful in the various examinations during the past year. The results are as follows:—

Matriculation—Zena Bishop; partial pass, Ethel Sigley.

Two Groups of "D"—Zena Bishop, Ethel Sigley; partial pass, Nellie Gaffey.

Senior Public Service—Beryl Mitchell.

Pitman's Shorthand (120 words a minute) Beryl Mitchell; elementary: Minnie Clark, Marion Graham, Mona Mytton; Nora Graham; Thelma Skyring, Eileen Handcock, Gladys Eades; theory: Thelma Delany, Thelma Skyring, Minnie Clark, Nora Graham, Patricia Hepworth, Marion Graham, Gladys Eades.

Music Examination Results.

Higher Local Pianoforte—Bernice Hout, Ethel Sigley. Senior Singing—Beryl Mitchell (honors). Senior Pianoforte—Phyllis Noad (honors), Beryl Mitchell (honors), Mary

Hallam (honors). Intermediate Pianoforte—Rona Snowden (honors), Nora Graham (honors), Maureen Sullivan (honors). Junior Pianoforte—Beatrice Lynch, Mona Mytton, Barbara Mandeville. Preparatory Pianoforte—Irene Lynch (honors), Eileen Handcock (honors), James O'Sullivan (honors), D. Skyring (honors). First Steps Pianoforte—Molly Bradley 82, Minnie Clark 80. Associate Board, Intermediate—Ethel Sigley; higher division, Beryl Mitchell, M. Hallam; lower division, Audry Johns, Beatrice Lynch; elementary, Rona Day, Eileen Handcock, Irene Lynch; primary, Molly Bradley; rudiments, Ethel Sigley, Beryl Mitchell.

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Sunday Afternoon Readings

(By RIGHT REV. MGR. POWER for the *N.Z. Tablet*.)

XIV.—THE HIDDEN LIFE OF JESUS.

The Christian life does not consist in the mere acceptance of certain doctrines, but in the following of the life of Christ. It is difficult for the average man to master abstract and learned descriptions of virtue, but when a holy person is set before him, he sees at a glance what holiness means, and how he himself may become holy. This is why the All-Holy God took human flesh: that by placing Himself at our head, He might more easily lead us to follow Him. St. Paul urges us to follow in the steps of Christ, and St. Augustine says that to follow is to imitate. We should, then, make the life of Christ our daily study, and draw from it inspiration and strength to follow in His steps. In our last meditation* we saw Him in the manger: in this let us consider Him, and imitate Him, in the Holy House of Nazareth! From the home-life of the people, the power of Church and State and individual is drawn.

Few worldly-minded people would set much value on a life hidden with Christ in God; the general cry is for activity, publicity, notoriety. Now there is no home-life, even women cannot endure retirement; they scoff at the poet who sings that "Home-keeping hearts are happiest." Home-life is too dull, too tame, too narrow; outside are adventure, excitement, variety, romance. What terrible aberration is here from all that is worthy, noble, and real! How could home-life be anything else than romantic for a mother with a half-dozen children around her, each with his hundred questions. There must be romance in every hour of such a life, a romance that will linger on when the children have gone to bed, or to their last sleep, as children sometimes go while their mothers still remain. All this some women give up for notoriety and excitement.

The plea of the "social worker" is even less enlightened. Woman does her best work for society by the hearth, where her elevating conversation penetrates the hearts of husband and children, and through these percolates and sweetens social life. Now she has the vote, and she ambitions to be a unit in a political mob, rushing from door to door in the interests of her candidate, who is not infrequently a man of loose living. What is this but to insult every high tradition, round which she should have entwined her heart with bands of steel? Who will give us back the knightly days of old, when the grand Catholic men of Europe brought their women into their palace or their humble hut, set their feet upon a mystic pedestal, with a mystic crown upon their heads, and, basking in their smile, saw them shed around them the odors of sweetness, of purity, and of love? But woman herself proclaims that she is but

common clay, that there is no pedestal, no crown. Perhaps she falls into a still lower state, to which her neglect of home has exposed her. That this often happens, is proved by the filth that is washed out monthly from the Augean stables of our New Zealand divorce courts. Look out, ye women who have no love for home:

"O'er all that flutter their wings and fly
A hawk is hovering in the sky."

Who, I asked, will give us back the golden days; and I answer: God will give them back; the God of the Holy House of Nazareth, the God Who loved the hidden life. He will teach us the beauty of home, and unfold to us its priceless treasures. Let us make a daily spiritual visit to the Home at Nazareth. Come first to the Carpenter's shop. It is but a few steps down the garden walk. Joseph will meet us there, and welcome us if we are poor and toilers like himself. We shall see the sweat upon his noble brow and the hard horns of toil upon his hands, but he will speak to us of the true gospel of labor, and tell us of its dignity. Here is a man who does not waste his time, seeking for news of the world along the village street; here is one who does not pass the hours of night in the drinking places, be they inns or clubs; here is a man of mortified, but happy life, a model for every head of a home.

After a little while he will lead us back the garden walk, and introduce us to his Queen, the Lady of the house. Then for the first time we shall understand the beauty of the phrase—The Angel of the Home,—for Mary is indeed the Angel of the Home of Nazareth. Her aroma of terrestrial and celestial loveliness will ravish our hearts. She will speak to us in beautiful words of her home, her work, her Child. Our hearts will burn within us while we listen to this true Woman, doing the work for which God and nature fitted her, and showing herself as the great pattern of all mothers, of all women.

Jesus enters: O, that wonderful Boy! He has been out, delivering some article of furniture which He and Joseph had made, and now brings back the price, small no doubt, but sufficient for their simple needs. While Mother is preparing the evening meal, and Joseph is washing the stains of work from his honest hands, the Boy holds familiar converse with us; He speaks direct to the heart, telling us secrets that no one else can tell, showing us what quiet retirement and enduring mortifications mean, their beauty and uplifting grace. We return from that spiritual visit, new beings, fired with a new motive, and strengthened to face bravely, and surmount triumphantly the trials and the difficulties of life.

The Holy House calls every one of us, priests and people alike; and it is better than the call of worldliness. External ac-

tivity is, of course, necessary if the Church is to live; her priests and her people must be up and doing, that she may carry on her mission. But equally necessary are the virtues of the hidden life, the quiet, unobserved virtues of the home. The priest has to exercise the public ministry of preaching and teaching, but he will give more time—an hour a day—to the quiet recital of the Divine Office, which is called the *Opus Dei*, or Work of God. He will say Mass, but whether he does this in public or in private, he will give at least as much time before and after to silent prayer with God.

There are Orders of men and Orders of women who take no part in the external activities of the Church, but devote all their days to contemplation: they are called the Contemplative Orders. That is to say, a portion of the Mystic Body of Christ devotes itself to this distinctive and necessary duty. So also each individual member of the Church must devote a part of his time to meditation and recollection, to spiritual reading and quiet daily prayer. The same must be said of those visits to the public church which are of obligation: after the example of the Holy Family and in union with the Holy Family, we must take part in the public worship of God.

The hidden life is not a wasted power: it is a power of conservation, without which every effort is dissipated. It is the life that Jesus lived for thirty out of His thirty-three years on earth, and no one did such work for the world and human souls as He. It is "the better part" and "the one thing needful." It is the characteristic of Christ, which must be reproduced in every member of His Mystic Body, in every Catholic.

What a much happier place the world would be if the children in our homes were more like the Child Jesus, if they were obedient, kind, and gentle, if they were kept under gentle but safe restraint, and were taught that their own sweet will was no safe rule of living. The public press is forced to bewail the loss of home-life, and points to the consequent decay of the virtues that flow from it, and to the alarming decadence of social purity. But the press must boldly hold up the example of Jesus of Nazareth, if it would aid in the regeneration of society; this it will not do so long as it is the manacled slave of the apostles of godlessness. Let Catholics at least refuse to sell their birthright for the excitements and notoriety of the world; let them love the safe and hidden life of home, and take up with joy its trials and mortifications. Let them love the very heartstone. Round it are gathered all the fondest traditions of life; it is the centre and guardian of civilisation, it is the nursery of the Church. Home, Sweet Home! When God's blessing is poured out upon it, it becomes the fragrance of life, and the surest guarantee of that Home beyond the grave which we all hope for when the labors of life are over.

"O Lord Jesus Christ, Who, becoming subject to Mary and Joseph, didst hallow home life by singular virtues; by their help grant that we may be taught by the example of Thy holy family and have fellowship with it for evermore."

* Being appropriate to the occasion, this particular article appeared in the *Tablet* for December 24.

Bill Kearney

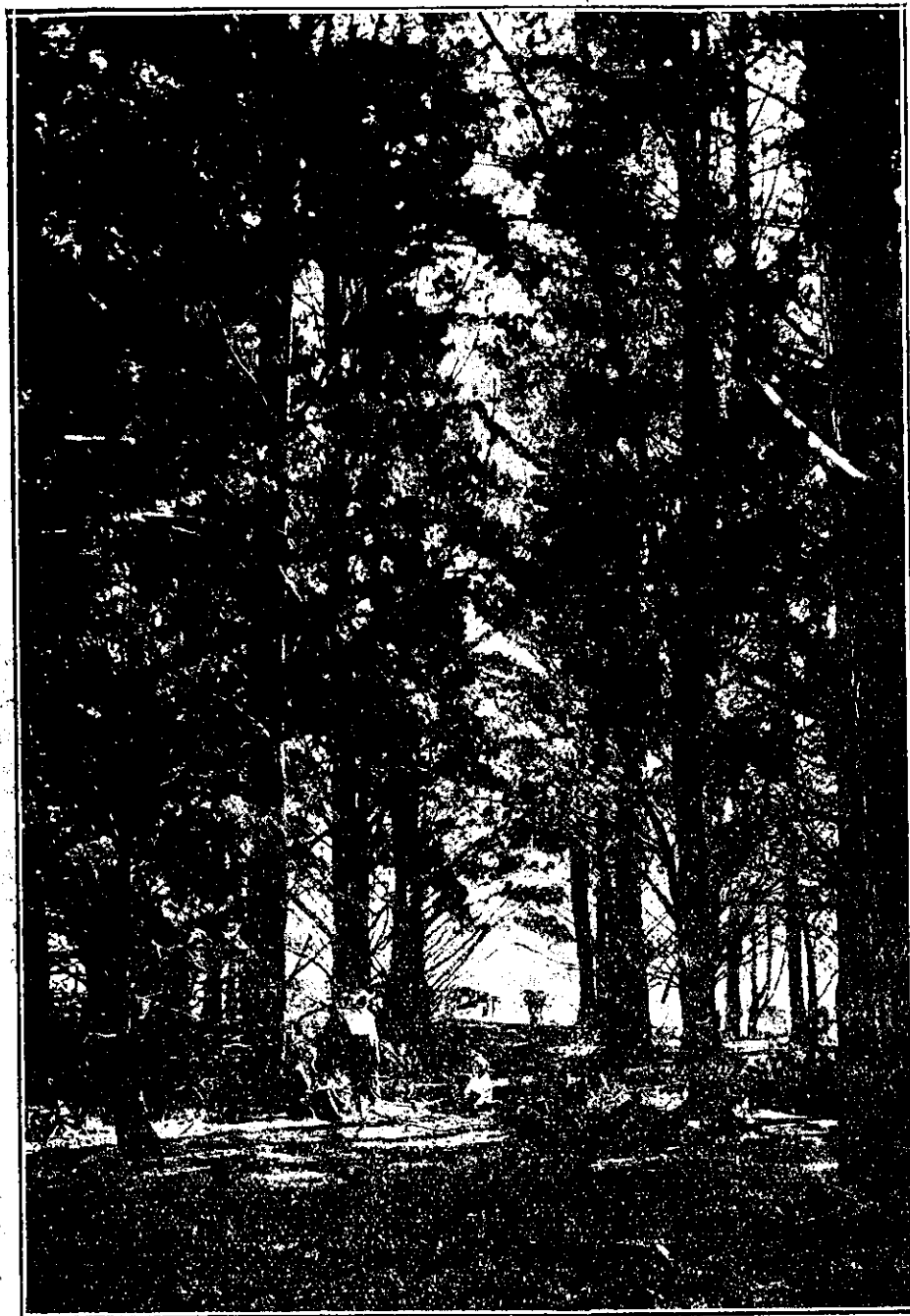


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On the Land

MARKET REPORTS.

271 head of fat cattle were yarded at Burnside last week, with a fair sprinkling of good quality cattle. The sale opened on a par with the previous week, and quality cattle firmed to the extent of 10s per head. There was a large number of plain cattle and cows throughout, for which prices showed little change. Extra prime bullocks made £18 7s 6d, prime £11 15s to £15, heifers £8 15s to £9 10s, extra prime cows to £10 7s 6d, cows from £5 to £7. Fat Sheep.—There were penned 1992, consisting of some specially good heavy wethers with the usual proportion of medium wethers and ewes. The sale opened firm on the preceding week's rates, but generally was very erratic, and eased very considerably at the close. The exporters took most of the freezing sheep, and were keener on ewes, quite a number of pens of wethers being neglected. Prices were easier as the sale progressed from 1s to 2s on late rates. Extra prime heavy wethers made up to 52s, prime 44s to 46s 6d, medium and lighter sorts to 43s 6d, extra prime heavy ewes to 39s 9d, prime 30s to 35s, medium and lighter 27s 6d to 29s 6d. Fat Lambs.—There was an entry of 605 lambs forward, with some specially good milk lambs in the pens. The sale was a keen one, and competition was good for well-finished lambs. There was the usual proportion of unfinished sorts also, and these went to graziers at prices accordingly. Extra prime lambs made to 55s 9d, prime lambs 39s 3d to 45s, medium 34s to 35s 6d, stores from 25s upwards. Pigs.—There were 140 fats and 98 stores. Both baconers and porkers sold at somewhat higher rates than was the case the previous week.

The accommodation last week at Addington was taxed to the utmost, there being about 40,000 sheep forward in the store section, of which half were from outside centres. A good market prevailed throughout. Fat Lambs.—There was a heavier entry, 4300 being penned. There was a keen sale at 12½d for prime under 42's, 12¼d for light-weights, and 11¾d for over-weights. Extra prime lambs made 47s 6d to 49s 7d, prime 41s to 44s 6d, medium 38s to 40s 6d, light 35s to 37s 6d, store 32s to 34s 6d. Fat Sheep.—There was a larger entry and an easier sale by 1s 6d a head, exporters being enabled to compete for both wethers and ewes. Extra prime wethers made 49s 7d, prime 42s 6d to 46s, medium 38s 6d to 42s, light 34s to 38s 6d, extra prime ewes 42s 3d, prime 37s 6d to 40s, medium 34s to 37s, light 30s to 33s, old 26s to 29s. Vealers.—An improved market. Runners made to £7, good vealers £3 12s 6d to £5 15s, good calves £2 5s to £3 10s, small calves £1 to £2. Fat Pigs.—A shade better market. Choppers made 50s to £4, baconers £3 15s to £4 2s 6d, heavy baconers £4 5s to £4 15s, average price per lb 6d to 7d; porkers 50s to 55s, heavy porkers 57s to 67s; average price per lb 7d to 8d.

COMPETITION OF COLONIAL FRUIT.

I happened to be in Birmingham one day when the Imperial Fruit Show was on, and the Bingley Hall, which we usually associate with live stock, was given over mostly to apples (says a writer in *Farm, Field, and Fireside*, London). What struck me most about it all was the wonderful display of apples from overseas, bright in color, perfect in skin, uniform in size, and perfectly packed. You saw them in competition, on the stands of the wholesale fruit merchants and the stand of the Canadian Government.

Why did the growers' organisations in Canada send their apples to Birmingham to compete with British fruit, and why did the Government of that Dominion go to the trouble and expense of being represented there? You know the answer. It was all business, a means of advertising the apples you could see in every fruit shop in Birmingham.

Don't let us make any mistake about this Colonial enterprise, which is not confined to fruit. It is business and the industry of a State, backed up and supported by its governing power. In a word, the Colonies are young and filled with the vigor of youth, while the ideas of the Mother Country are old, fixed, and conservative.

BASIC SLAG AND SOILS.

Farming experience has proved that basic slag can be used as a source of phosphates on all kinds of soil, but there are certain types of soil on which its effect is especially beneficial to the crops. Such soils are those of a peaty character, rich in organic matter, and stiff clay soil.

There is in slag a small quantity of free lime which helps to disintegrate the heavy soil, rendering it more friable and at the same time liberate a proportion of the natural stock of potash in such soils.

LESS FARMYARD MANURE: MORE FERTILISERS.

A good many years ago there were many farmers who prided themselves in sticking to farmyard manure, and who looked down with a certain amount of contempt on the chemical manures then coming into use (says a Home paper). The tide has turned; there are now some farmers who think that farmyard manure is not necessary, and that equally good results can be obtained more cheaply by the use of fertilisers.

Both classes of men have been proved to be wrong. The class of men in England who would not use chemical fertilisers is extinct; the class of men who think farmyard manure can be dispensed with have been more in evidence during the past few years. It is true that such a man cultivating soils that have been previously regularly dressed with farmyard manure can get good crops with artificial for a few years, but gradually the crops will fall off, because there is a fertilising value in the bulky organic manure which chemical fertilisers do not possess.

Among such advantages may be classed the

power of the manure to improve the mechanical condition of the soil, whether heavy or light; it also increases the supply of humus, conserves warmth and moisture, stimulates bacterial activity. There is also in farmyard manure some extra virtue, which scientists are at the present trying to discover, but so far without any definite success.

Many demonstrations at agricultural stations and experience on farms have, within the last ten years, proved conclusively that the best system is to combine the use of the two classes of manures, and it has been shown that on many soils the quantity of the bulky manure can be reduced to a considerable extent.

No longer is it considered essential to apply such big dressings as 15 to 20 tons per acre and also artificials; equally good results can be obtained with 10 to 12 tons and suitable artificials; but it behoves farmers to take care that the farmyard manure is of good quality, and has not lost half its virtue by bad treatment.

PLANTS AND ACID SOILS: SUITABLE CROPS.

The following is a list of common farm crops arranged according to their capability of withstanding acid conditions:—Rye, potatoes, oats, swedes, mangels, wheat, vetches, beans, peas, barley, and clover.

The first three or four will stand almost any degree of acidity usually found on cultivated soils, provided that other conditions—such as cultivation and manuring of the land, freedom of the crop from disease, such as finger-and-toe, are satisfactory. The last five or six crops on the list are very sensitive to sour conditions and furnish, every year, many examples of crop failures owing to want of lime. Such failures are more pronounced in a dry than in a wet season. The symptoms shown by the crops failing owing to want of lime are best seen while the plants are still in the "seedling" stage; corn when it is 3in or 4in high; roots about the time when they are ready for singling. A healthy barley plant has an extensive fibrous root system, the smallest rootlets being white in color. A barley plant, suffering from want of lime, first turns rather purplish in color, especially in the stem; the leaves then turn yellow and gradually die. It has a stunted root system, yellow or yellowish-brown in color, with practically no white fibrous roots. The main roots end abruptly and appear to be slightly thickened at the ends. The leaves of swedes or turnips on land short of lime, turn yellow at the edges, the yellow rim gradually becoming broader until the whole leaf turns yellow and dies. Want of lime is one of the commonest causes of the dying off of crops in the early stages. If the plants survive the seedling stage the crop is, as a rule, not seriously affected later by soil acidity. Even those at the beginning of the scale of crops given above will be affected during a dry time in early summer. It is not claimed that the list of crops given is absolutely accurate in every detail, but it is sufficiently correct to serve as a guide when choosing crops for acid soils.

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PONTIFICAL BIBLICAL INSTITUTE.

As a result of the invitation extended by the Pope in a *Motu Proprio* last April there has been a remarkable increase in the number of ecclesiastics enrolled in the Pontifical Biblical Institute, Rome, for advanced studies in the Holy Scriptures. The Pope's invitation urged Bishops and Superiors of Religious Orders to choose priests fitted for this work for the purpose of improving the standards of ecclesiastical education throughout the world. There are now student priests from 16 nations and from 16 religious Orders enrolled at the Institute. The total enrolment is seventy, as compared with 26 last year. One of the seventy is from Australia.



CATHOLIC POSITION IN BULGARIA.

Since the arrival of a number of refugees from Thrace and Macedonia, the Catholics of the Oriental Rite, that is, the Byzantine-Slav Rite, have increased considerably in the Bulgarian capital. They never had a church of their own, and used the church of the Latin Rite, served by the Capuchins, where they worshipped according to their own Rite.

But thanks to the generosity of Pope Benedict XV and the present Pope, who sent gifts of money, a small church has now been built for these Oriental Catholics. The church is not large, but it does for the time being. It was consecrated a short time back by the Latin Archbishop of Sofia and Philipopolis, who gave an address to the Catholics of the Roman and Greek Rites who assembled for the occasion.

Since the death, in 1921, of Mgr. Petcof, Vicar Apostolic of Thrace, the Bulgarian Catholics of the Slav Rite have been without a Bishop. The Archimandrite Condof, who was appointed Administrator Apostolic, died some months ago, and he has been replaced by Rome by a priest of the Latin Rite who went over to the Slav Rite some 30 years ago. This is the Rev. Joseph Cozarof, who acts as spiritual chief of these Slav Catholics. But it is understood that the Catholics wish to have a Bishop of their own, and it is expected that the Holy See will nominate a Bishop as Vicar Apostolic.

The position is rather difficult. A number of refugee priests have come in from Thrace and Macedonia. Some of them have brought their parishioners with them. It seems then very desirable that a Bishop of the Slav Rite should be there to attend to the wants both temporal and spiritual of these people.



FREE-THINKING TEACHERS SEEK TO CONTROL SCHOOLS.

It is becoming more and more apparent that a complete control of the public school system in Czecho-Slovakia is the aim of the anti-Catholic school teachers. These are either Frank Socialists, or avowed atheists and free-thinkers, and their federation, the Association of School Teachers, makes no secret of their aims.

It is very regrettable, but many of the

Civil servants connected with the educational department are more distinguished for their dislike of religion, rather than for respect of the law or the religious sentiments of Catholic parents.

This grievance has been aired in Parliament, during the discussion on the Budget for next year. A woman deputy, who is also a school teacher, severely criticised the anti-Catholic attitude of the educational authorities towards the Catholic teachers, who are either given the least desirable appointments, or else are completely overlooked in the results of the competitive examinations.

This sort of thing, said the teacher deputy, is not good enough. Catholic teachers have their rights, just the same as the other teachers, and so have Catholic parents; and these last have decided that they will not have the religious feelings of their children outraged by anti-clerical teachers.



NOTES FROM ROME.

The promulgation of the second Papal Bull, announcing the Year of Jubilee, which customary is read on the Fourth Sunday in Advent, was anticipated by a full week as the Fourth Sunday falls too near to Christmas Eve, when the *Porta Sancta* is opened in the presence of the Pope (says *Catholic News Service*, London, for December 22).

The first part of this interesting ceremony, on the Third Sunday in Advent, took place during the morning in the Throne Room. His Holiness was attended by the Vice-camerlengo, the Prefect and Master of the Ceremonies, and other high officials of the Papal Court. Mgr. Marinucci presented himself before the Pope, begging permission for repeating the reading of the Bull in Latin and Italian.

The Pope replied, giving permission, and remarking that it was a happy coincidence that the second reading should take place on Gaudete Sunday. Then, giving the Pontifical Benediction, his Holiness took leave of the ecclesiastics.

The prelates of the Chamber and the auditors of the Rota, preceded by the Swiss Guards made their way to the loggia of St. Peter's, where they were awaited by the Chapter of the Vatican Basilica, the clergy and students of the Pontifical Seminary of Rome. On either side of the bronze doors a pulpit had been erected; on the left were stationed the prelates, on the right the Chapter of St. Peter's. From either of the pulpits the Bull was read once in Latin and once in Italian.

At five o'clock the Papal Majordomo, Mgr. de Samper, with the Prefect of Ceremonies, and accompanied by torch bearers and Swiss Guards, went to St. Peter's for the ceremony of identifying the *Porta Sancta*. The marble covering of the door was removed, and from within a recess was taken out a casket deposited during the Holy Year of Leo XIII. A glass tube was also removed, in which were cipher instructions for opening the casket. This was opened, and there was taken out twelve gold medals of Leo

XIII., thirty medals of silver and sixty of bronze, also a parchment on which were inscribed the acts of the closing of the door.

The Secret Consistory, for nominating the Cardinal Legates for the Holy Year at the Major Basilicas, was held on the 18th.

The nominations were preceded by an Allocution, in which the Holy Father uttered a grave warning against the perils of social revolution. His Holiness made mention of the Pontifical Mission of Relief to Russia, which had returned. The Church, said his Holiness, had in no way sought to favor the manner of government in present-day Russia.

Then addressing himself to all those in authority, to all those who seek peace, the public welfare, the sanctity of family life and the dignity of humankind, the Pope exhorted them to avert with all their power the menace and dangers of Socialism and Bolshevism. His exhortation, the Pope continued, was in no way inconsistent with working to raise and better the conditions of the working classes and of mankind in general.

As everyone expected, Cardinal Gasquet on the golden jubilee of his priesthood was promoted to the rank of Cardinal Priest, his titular church, Santa Maria in Portico, being also raised in consonance with his new title. The Cardinal's actual jubilee took place two days later, when his Eminence celebrated his thanksgiving Mass in his titular church. The Cardinals were present in great array, and the Benedictine Order was represented by ten of its mitred abbots. The vestments worn by Cardinal Gasquet at his jubilee Mass were those once used by Prince Henry Maria Stuart, Cardinal Duke of York, who was in his day the titular of the very church now associated with Cardinal Gasquet.

There was a very happy gathering in the Vatican Gardens, at the palace of Pius IV., when the Holy Father presided at the inaugural session of the Pontifical Academy of Sciences, which has just started the academic year. Attending his Holiness were Cardinals Vannutelli, Merry del Val, and Ehrle.

Father Gianfranceschi, who is president of the Academy, read out the report for the past year, in which he mentioned that Cardinal Ehrle had been made an honorary member of the Academy. The Pope replied in a brief speech, in which he congratulated the Academy on its work.

With the formal business over, there was a very pleasant little conversation, for which his Holiness remained, taking part quite informally, and chatting freely with many of the academicians, of whom a great number are personal friends of the days before he became Pope.

Relations between the Holy See and Mexico have greatly improved, says the *Osservatore Romano*, largely due to the initiative of the Holy See itself.

Accordingly relations will be resumed, and an Apostolic Delegate to Mexico is to be appointed. It is understood that the appointment will be conferred on the Franciscan friar, Padre Serafin Cimino, who will be consecrated to the episcopate as titular Archbishop of Cyrrhus.

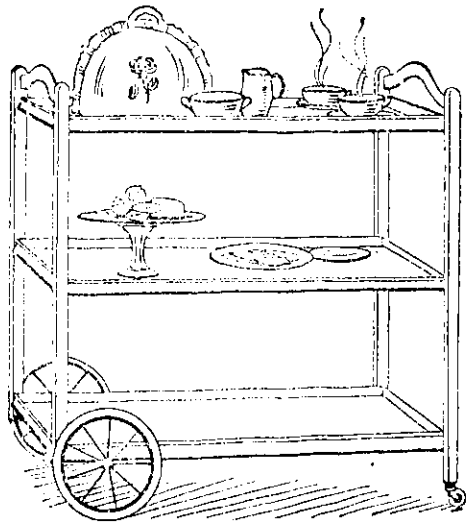
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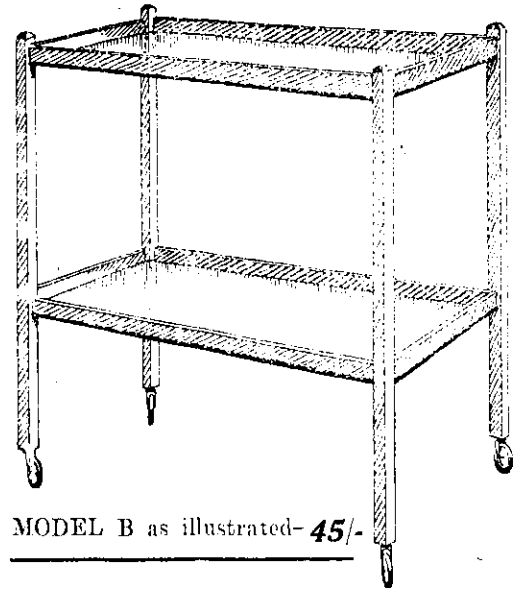
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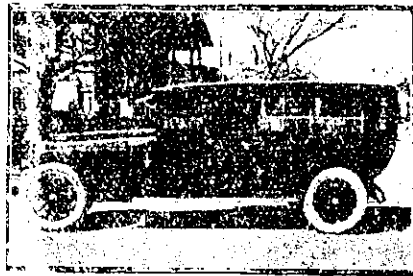
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Pope Pius XI

AN INTIMATE STUDY.

Our Holy Father Pius XI carries the weight of his 66 years lightly. His ancestors, hard workers, have transmitted to him not only physical vigor but the characteristic qualities of the old Lombardian stock; the simple life, a love for sane things, a passion for the great outdoors. These qualities explain the zeal with which he cultivated during his earlier years, and with much greater zest later, the purifying sport of Alpinism.

The visitor whom Pius XI receives is at once placed at ease by the benignant smile and fatherly goodness of his Holiness. He perceives that the meditative nature of the Sovereign Pontiff, developed by his methods of study and a constant surveillance of himself, makes him

Sparing of Words.

The Pope listens willingly, never showing the least sign of weariness or fatigue, approving by a nod of the head, and making almost inaudible comment.

If the subject is of a grave nature he fixes his eyes upon the questioner, and if it is necessary to answer the question, does so after intervals of silence between one proposition and another. Sometimes the lowered eyelids seem to contribute to concentration of thought as if the Holy Father was listening to interior voices.

This habitual reserve ceases when the conversation turns to scientific subjects: then the

Forma Mentis of the Humanist is revealed. This especially by the frequent use of the synonym. Endowed with a scrupulous regard for exactness, Pius XI is not content to enunciate the idea, but rests upon it, turns it over, views it from all sides, and for so long a time that one feels the definition is exhausted.

Cardinal Lualdi, a boyhood friend, writes of him as follows:—

"Two words are sufficient to sum up his life: order and composure. His entire life has been dominated by his breviary, his meditation, his rosary, his daily tasks."

The Sovereign Pontiff has one common note with his predecessor.

Love of Work.

The difference between Benedict XV and Pius XI is this: the former was at his desk before dawn, the latter remains there through the night. Rarely does his Holiness interrupt one task to undertake another: his favorite maxim is: *Nil actum, si quod agendum.* But it is in meditation and prayer that he especially seeks guidance for his acts. Very often he loves to justify them by recalling those of his favorite saints. Saint Charles Borromeo, his predecessor in the Archbishopric of Milan, seems to be, after God, his principal inspiration.

History, out of which he draws not the simple satisfactions of the erudite but apostolic direction, furnishes him with

Practical Rules of Life

that are manifested into aphorisms whose purposes are enamelled.

"There is nothing new in what is befalling the world; undue alarm is unjustified.

Hence it only hides or obscures truth and causes us to lose the opportune occasion to intervene in order to ward off evil or make good triumph."

"The solutions of some questions, complicated by passion and human prejudices, are the result of the times rather than of laws."

"Men are better than their acts, better than their words; to bring them back to the truth, in awakening them again to the good, a mild and delicate prudence, a sincere and ardent love accomplishes more than all manner of severity."

The Pope does not like mention made of his acts and projects. He prefers, following a very dear comparison of his, "The deep

water, which, silently and unperceived, has the force of a current." It is on account of this that he imposes upon himself and his associates

Respect for Silence.

Pius XI succeeded so well that not one of his intimates has ever seen any sudden mark of emotion from him.

He possesses, in an especial manner, the secret of attaching souls to himself. Without ever lowering the respect and homage due to his high office, without departing from that noble reserve of speech and gesture that have become a second nature, he has created around himself an

Atmosphere of Devoted Affection, a family milieu, in which his paternal goodness and attentive care for others is markedly evident. They, in their turn, zealously anticipate his wishes, and strive, in as far as they can, to facilitate his universal and superhuman tasks.

Obituary

MRS. DIANA MORNA TANSEY,
CHRISTCHURCH.

Widespread regret was expressed (writes our Oamaru correspondent) when it became known in Christchurch that the wife of Mr. Thomas Tansey (licensee of the Excelsior Hotel) had passed away at Lewisham Hospital on the morning of January 7. Mrs. Tansey had not enjoyed the best of health for some time back; nevertheless her death came as a severe shock to her family and those who had learned to assess her real worth and warm-hearted hospitality. Deceased was the third daughter of the late Mr. and Mrs. Patrick Ford, of Oamaru, in which town she was born about 54 years ago. There she received her education, and spent the greater part of her life in the district. Shortly after marriage, Mr. and Mrs. Tansey embarked on the hotel-keeping business, and were hosts of many well-known hostleries in the North Otago district prior to taking over the Excelsior Hotel in Christchurch. Needless to say, the news of her death was received with keen regret by those who knew her in the district where the morn of her life was spent. Mrs. Tansey had been on a visit to her sons' farm near Ashburton, and on the return journey by car to the city she was taken seriously ill. The assistance of the Rakaia doctor was secured and he accompanied her, doing all that was humanly possible to alleviate her distress. Despite all efforts, however, and the unremitting attention to her by the Sisters and doctors on arrival at Lewisham, Mrs. Tansey passed away next morning. Solemn Requiem Mass was celebrated at the Cathedral by Father Ardagh, of Oamaru, a nephew of Mrs. Tansey. Father Howard, of Milton, who has been a warm friend of Mr. and Mrs. Tansey since their marriage, officiated at the graveside. There was also present Fathers Price (Methven), Cooney (Lyttelton), O'Connell (St. Mary's), Bonnetto, Lordan and Healey (Cathedral), Seymour (St. Mary's), and Outtrim (St. Bede's College); besides representatives from the religious Orders in the vicinity of the city. The interment took place at Bromley Cemetery, the pall-bearers being Dr. Ardagh (a nephew of deceased), and Messrs. J. Me-

Quilkan, T. Fogarty, T. Stevens, H. Woodham, and B. Magee. Miss O'Connor presided at the organ, and her rendering of the "Dead March" and "Nearer, My God to Thee" added to the impressiveness of the obsequies. Messages of condolence were received from all parts of the Dominion.—R.I.P.

MRS. MARY GUINEY,
LOWER RICcarton.

Mrs. Mary Guiney, wife of Mr. John Guiney, of Lower Riccarton, died on Friday, January 30. The late Mrs. Guiney (writes our Christchurch correspondent) was a daughter of the late Mr. and Mrs. John Fay, a well-known family at Doyleston twenty years ago. Her death was very sudden. Mrs. Guiney had been indisposed and had not been long out of Lewisham Hospital. She was staying at Mr. M. Riordan's hotel at Doyleston to recuperate, and last week appeared to be progressing very well; but on Friday evening, in the hotel garden, she collapsed and died shortly afterwards. Mrs. Guiney had four brothers, two of whom are dead. The two surviving are Rev. Father P. Fay, of Temuka, previously parish priest at Nelson, Blenheim, and Greenmeadows, and Mr. Joe Fay. The late Mrs. Guiney leaves one little daughter. Mr. Guiney is well-known as a fat-stock buyer for Messrs. Kaye and Carter, Ltd. For the last thirteen years Mrs. Guiney, who resided at Riccarton, had always been prominent in Church work, particularly as the organiser of socials, etc. The funeral, which was one of the largest seen in the district, took place on Sunday afternoon, the 1st inst. Rev. Father Fay officiated at the interment in Ellesmere Cemetery, and with him were a number of companion priests, including the Rev. Dr. Geaney and the Rev. Fathers Creed (parish priest of Leeston), J. O'Connell, J. Hanrahan, T. Hanrahan, P. O'Moeghan, Outtrim, Dowling, Kerley, Buckley, and McKeen. Several beautiful floral tributes were forwarded by Mrs. Rourke and family, Mr. and Mrs. Ashworth and family, Mr. and Mrs. A. W. Grimmer and family, Mr. and Mrs. McCullough, Mrs. Tully and family, Mr. and Mrs. E. J. Lilley, and staff of Kaye and Carter, Ltd.—R.I.P.

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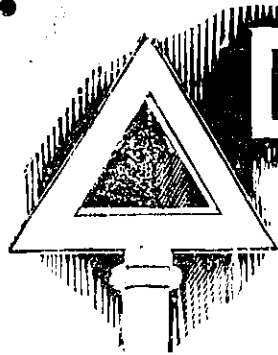
Other models at £6/10/-, £5/5/-, and £4/17/6. Prices include case and fittings. The Hawaiian Steel Guitar is becoming a very popular instrument, being well suited for indoor or outdoor playing by either ladies

or gentlemen. The tone has a vibrant singing quality, very charming and pleasing, and the instrument may be played for solos or as an accompaniment to singing. Full particulars sent free on request.

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Domestic

By Maureen

Stuffed Eggs.

Cut six hard-cooked eggs in halves, cross-wise. Remove yolks and arrange whites in pairs. Cream the yolks with one teaspoonful and one-half of vinegar, one-half a teaspoonful of salt, $\frac{1}{4}$ of a teaspoonful of mustard, a dash of cayenne, and enough melted butter to make of consistency to shape into balls to refill whites.

Broiled Mutton.

Take the remains of a joint of mutton. Cut some neat slices and place them on a gridiron over a clear fire, adding plenty of pepper and salt. When done, arrange the meat round a dish, adding a few little pieces of butter. Put this in the oven. Then make some tomato sauce hot, and pour it into the centre of the dish.

Pot Roast.

Any kind of beef, mutton, veal, or pork can be cooked in this method, and any joint used for roasting, stewing, or boiling can be used. Remove any fat on the meat and put 2oz or 3oz into a large casserole. When very hot put in the meat and just brown it on both sides. Lower the heat and cook very gently, allowing 25 minutes to each lb and 20 minutes over. Keep lid on. See meat does not burn and keep turning it. Add more fat if necessary. When ready for table, pour off all but one tablespoonful of fat, mix that with one dessertspoonful of flour, and cook till brown. Add half a pint of stock, mix well, season, pour into the casserole with meat, and make very hot. For four persons about 1 $\frac{1}{2}$ lb should be ample.

Scotch Broth.

Choose a nice, small breast of mutton. Place it in a stewpan with sufficient boiling water to cover it. Add to it the following vegetables cut small:—One large carrot, half a turnip, two onions, half a head of celery. If liked, half a teacupful of pearl barley is a nice addition to the broth. Allow it to boil up and then stand aside and let it simmer gently for two hours. Remove the meat from the pan, slip out the bones, and press it between two dishes. The next day warm it in the oven, score it with a knife, and cover it thickly with the following mixture: Two teaspoonsful of parsley and thyme, chopped finely, one tablespoonful of fine bread-crumbs, a suspicion of onion, salt, and cayenne to taste. Place little bits of butter over the top, and return it to the oven to brown. This dish may be eaten either hot or cold. The broth should be seasoned with pepper and salt, and may be eaten the day it is made or stood aside for the fat to harden and be removed.

Salad Dressing.

The following is an excellent recipe:—Melt a dessertspoonful of butter in a saucepan, add a dessertspoonful of flour, mix well, and add gradually a cupful of milk, stirring well. Cook gently for five minutes, then remove from the fire and add a well-beaten egg. Heat again for a few minutes, season with

pepper and salt, and then stand the sauce aside to get cold. Mix a dessertspoonful of mustard and a tablespoonful of sugar carefully with a very little water. Add a pinch of salt and a cupful of vinegar. When the sauce is nearly cold stir the vinegar and mustard mixture into it. Strain and set in a cool place. Mix the two preparations gradually, tasting often until the mixture is palatable. Some people prefer it sharper than others. A simple and easily made dressing is as follows:—One cupful cream, $\frac{1}{4}$ cupful vinegar, 3 teaspoonsful sugar, 1 small teaspoonful mustard (or to taste), 1 saltspoonful of salt. Mix dry ingredients, add the vinegar, then the cream, stirring to prevent curdling. Instead of cream, milk with a few drops of oil or melted butter may be used, but cream gives the best results.

Household Hints.

Never wring or twist a dyed garment. Squeeze gently and allow to drip till nearly dry.

The vinegar remaining at the bottom of a jar of pickles is useful for seasoning purposes.

A very stale loaf, if dipped in milk and put into a moderate oven to crisp, loses its staleness and tastes like new bread.

A hat will keep its shape even after a wetting if, before covering the shape, the home-milliner gives it a coating of ordinary varnish.

Clean dirty wallpaper with stale bread. A loaf at least three days old should be used, and the walls lightly rubbed downwards with the crumb.

When you are breaking eggs into a bowl, and a little of the yolk drops into the white, try dipping it out with the egg shell instead of a spoon, and see how nicely it can be picked out.

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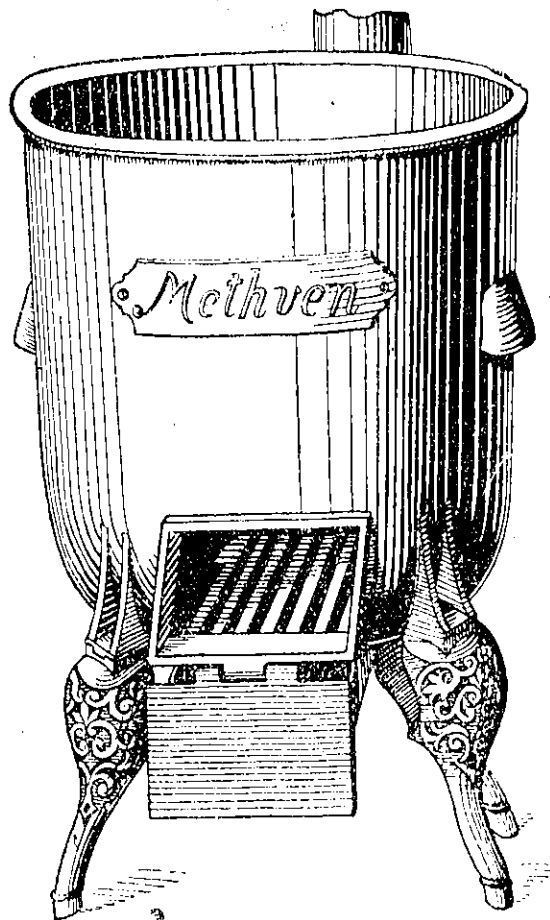
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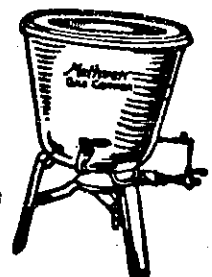


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LITTLE FLOWER OF JESUS.

Little Flower of Jesus,

Thou art pledged to shower

Roses of rare beauty

From thy heavenly bower.

Roses white and fragrant,

Roses red—aglow—

From the Heart of Jesus.

Whence all blessings flow.

Little Flower of Jesus,

Blooming at His Throne,

For our imperfections

May thy love atone,

While thy soul, all perfect,

Dwells in ecstasy

Through the endless ages

Of eternity.

Little Flower of Jesus,

Blossom set apart,

Whisper our petition

To His Sacred Heart;

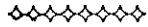
From thy shining petals,

Wrought of heaven's gold,

Gifts divine, eternal,

May the years unfold!

—MARY B. MARR.



CONSTANT MEDITATION FOR MEN.

Why is it that men rush the front seats at the cricket match or the pictures, but hang around the door during Mass? Are they ashamed to be seen in church?

Why is it that many single men pay big prices for seats at the theatre and other entertainments but pay nothing towards church collections, whether for the upkeep of the church, for the priest, for the schools, or for the orphanage? Must everything be given to self, and nothing to God?

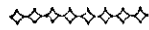
Why is it that weekly or monthly Communion is considered an excellent thing for women and children, but not for men? Are they better than the women? Do they need the grace of God less?

Why is it that men consider it proper to be consistent Laborites, Nationalists, and so on, and to defend their position in these matters, but at the same time consider it a bit too much to be consistent Catholics and to be defenders of their Faith against abuse and misrepresentation? Have politics a greater claim on them than religion? Is it the right thing to be true to their fellow-men, but to be false to God?



CHUMS.

In response to an appeal from a boy whose pet dog had been run over and killed by a careless automobile, the *News*, Falls River, Massachusetts, comments editorially: "A boy and his dog! A combination unequalled anywhere on the face of the green earth. A happy, care-free boy and a happy, alert, tail-wagging dog, expectant of a good romp to come! There is a kinship between the two too deep for mere grown-ups to get or to explain. A boy and his dog understand each other. They run and laugh and yell and bark, each feeling the urge to express his exuberance, his joy in life, in his own way. A boy who never owned a dog has an incomplete boyhood. A dog who doesn't know some boy intimately misses half his life. No wonder the dogs owned exclusively by grown-ups so soon get a grown-up grouch."



THERE IS NO SUCCESS FOR THE MAN

- Who vacillates.
- Who is faint-hearted.
- Who shirks responsibility.
- Who never dares to take risks.
- Who thinks fate is against him.
- Who is discouraged by reverses.
- Who does not believe in himself.
- Who expects nothing but failure.
- Who is always belittling himself.
- Who is always anticipating trouble.
- Who waits for something to turn up.
- Who complains that he never had a chance.
- Who is constantly grumbling about his work.
- Who never puts his heart into anything he does.
- Who blames circumstances or other people for his failures.
- Who can do a poor day's work without a protest from his conscience.
- Who assumes the attitudes of a victim whom everybody is bent on "doing."
- Who expects to eliminate from his work everything that is disagreeable or distasteful.
- Who is forever wishing that he were doing something else instead of the thing he is doing.
- Who clings tenaciously to old ideas and old ways of doing and is a slave of precedent.
- Who shuts himself within his own little life so completely that he cannot take interest in anything outside of it.
- Who thinks the times are always out of joint, and that he was not born at the right moment, or in the right place.—*Success*.

PRESERVE A CALM SPIRIT.

Never worry; no good can come of it. Your troubles will be aggravated and intensified the more you worry about them.

Under all circumstances, however unpropitious, try to preserve that peace of mind which is the chief source of the little chastened happiness this changeful life affords. Convert all trials and crosses into means of spiritual progress and supernatural merit, by accepting them cheerfully as occasions for practising mortification, resignation, and humility, and for enlarging your capacity for entering sympathetically into the sorrows of your neighbor.

If you ponder upon the sufferings which your sins have caused Our Divine Lord, your troubles, however great, will pale away into contemptible insignificance.

Provided you were sincerely sorry for them, do not be uneasy about sins mentioned in your past Confessions. Confide in the prophet Jonas, "I know that Thou art a gracious and merciful God, patient and of much compassion, and easy to forgive evil."

Think of the past history of your soul only as a remedy for conquering pride. Unhealthy brooding over what is irreparable and irrecoverable is utter waste of time. Let the past be a spur and an incentive not to useless mental worry, but to greater humility and fidelity in the future.

A contrite heart should ever remain tranquil and at rest, like the depths of the sea, which are always calm, no matter how fierce the storms and gales which agitate and disturb its surface. At the same time, a noble Christian soul is not like a stone, bereft of feeling, cold and hard; on the contrary, often enough such a soul, so far from being stubbornly stoical, is more likely to be super-sensitive and unable, perhaps, entirely to suppress some stifled and subdued outward expression of pain.

But such a soul will suffer quietly, patiently, and heroically. Others when they see in that soul the victory of grace over the natural impulse to give unrestrained vent to intense grief, will be edified, and pray that they, too, in their hour of anguish may be able to repeat in themselves the same triumph of supernatural virtue over natural inclination.



THE POTTER.

Watch the potter at his wheel,
 Busy working day by day,
 In your heart do you not feel
 'Tis his mind that moulds the clay?

Watch yourself the whole day through,
 Working where your work is wrought,
 Is this idea to you new,
 That you're moulded by your thought?

Thought, the worker; self, the clay!
 God the Potter is always.
 He a perfect Thought outlined,
 Hold this model in your mind.
 —Harriet H. D'Autremont.

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AUNTIE'S HANDICAP.

"Why did the moon beam?" the young man asked his aunt.

She said she did not know.

"Because," said he, "the clouds broke."

The old lady declared emphatically that she could not see the joke.

"You can't see it?" he cried. "Why, it's so plain I should have thought you couldn't help seeing it!"

"I'm sorry, my dear, but I can't," the old lady assured him. "Unfortunately, I've come out without my spectacles."



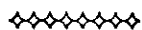
THE LAWYER AND THE EDITOR.

A lawyer who occupied an editor's room one night thought to make a joke at the expense of his host, and sent him the following lines:

I slept in an editor's bed last night,
When no other chanced to be nigh;
So I thought, as I slept in the editor's bed,
How easily editors lie.

But the editor was equal to the occasion,
For he sent the following lines to the lawyer:

If the lawyer slept in the editor's bed
When no other chanced to be nigh,
And though he has written, and naively said,
How easily editors lie.
He must then admit, as he lay on that bed,
And slept to his heart's desire,
Whate'er he may say of the editor's bed—
'Twas the lawyer himself was the liar!



SMILE RAISERS.

Mother: "Don't ask so many questions, Katie. Don't you know that curiosity once killed a cat?"

Katie: "What did the cat want to know, mother?"

Tiny Girl: "And I shall have a motor car."

Tiny Boy: "So shall I."

"And a carriage and pair."

"So shall I."

"I believe, Peter, you're what they call a 'so-shall-ist.'"

She: "When a man who bores me terribly asks me where I live I always say in the suburbs."

He: "How clever! And where do you really live?"

"In the suburbs."

"That idiot next door threw a stone through the window while I was playing a Russian piece on the piano."

"Silly fellow! Now he will hear you all the plainer."

"Father, I have found my true vocation at last! I don't want to be a business man; I want to be a musician."

"All right, my boy, only don't ever dare to come and play in front of my house."

Science Siftings

By "Volt"

Icebergs Ahead!

The menace to navigation from floating icebergs is well known. Only one-tenth of the mass of a floating berg is visible, the other nine-tenths being submerged. As melting proceeds, the centre of gravity shifts; and a berg that looks as solid as Gibraltar is apt to tip over suddenly, with disastrous results to a ship which may have been at an apparently safe distance. Likewise, the immersed part is of such indeterminate extent that a ship may ground on it while the pilot is under the impression that he is still in safe water.

In order to avoid these dangers it is necessary that the approach of the iceberg be known before it becomes visible. A "radio-micrometer" has been made for iceberg detection. The instrument consists of two parts—a thermocouple and a spherical mirror. The thermocouple is enclosed in a vacuum tube from which the air has been exhausted. The mirror has a silvered front so that the radiation has not to go through the glass, which would absorb part of it.

There is a temptation to describe the work of this radio-micrometer in the locality of icebergs as depending upon the "radiation of cold" by the berg, but the berg, being at a temperature some hundreds of degrees above absolute zero, is in fact radiating heat, but heat of low intensity. The thermocouple reacts to this heat, and as it approaches the berg it gives a galvanometer reading in accordance with this fact.

Tanks for Divers.

Modern salvage enterprises demand greater and greater ranges in deep-sea diving, and as the depth to which a diver can descend is limited by the pressure of water his body can sustain without risk of collapse, improved forms of diving suits and accessories are being continually devised.

Few of these, however, increase the diver's range of operations by more than a few fathoms, and the maximum depth to which even the most expert diver can go remains at about 200 feet.

Actually men have gone to as great a depth as 300 feet, but under such conditions no work could be attempted. Moreover, the men who made this record were permanently incapacitated as a result.

A new apparatus has little in common with the usual type of diver's outfit. It resembles a small U-boat turret, which by means of a double telephone can be kept in constant communication with the surface, and which is provided with movable arms and legs to accommodate the limbs of the diver. The arms and legs are surrounded by sleeves made of a tough aluminium alloy.

Such a diving tank enables the diver to descend or rise at will by admitting or discharging water, replacing it with compressed air from a battery of six cylinders. One diver descended 530 feet in the course of tests, though at this depth the pressure amounted to 225lb per square inch.

Harnessing the Wind: Coming Revolution in Industry.

Herr Flettner, whose revolutionary invention in aerodynamics has created world-wide interest, believes his discovery will affect all branches of technical industry.

Expectation in Germany has been raised to a high pitch by reports of Anton Flettner's revolutionary inventions in aerodynamics (says the Berlin correspondent of the *Daily Chronicle*). But for the success of his three-rudder, people would be inclined to take him for a kind of aeraceous "Jules Verne." It is said that the patent rights for Great Britain in the Flettner rudder have been purchased for a large sum by an English concern.

Hamburg Line's Action.

German newspapers state that the Hamburg Amerika line intends to introduce Flettner's rotor-turrets on a number of its big freighters. Flettner, himself in an interview in the *Tageblatt*, states that even the largest ocean-going steamers can employ the rotor-turrets and so save as much as 90 per cent. of fuel. This economy would mean a reduction of freight and passenger rates "by at least two-thirds."

The statement says: "By means of rotor-turrets mankind will for the first time be able to exploit the millions of horse-power contained in the winds and hitherto squandered by nature," says the inventor.

The cost of building rotor-turret ships would be no higher than in the case of others. Only 2 per cent. of artificially produced power is necessary to start the machine, the rest is got from the wind.

"It will be possible," Herr Flettner maintains, "in the case of big ocean steamers fitted with proper apparatus to get 10,000 to 20,000 h.p. from wind force alone."

Herr Flettner believes that electricity works, for instance, driven by the wind can be built to supply all electric energy needed.

Some of the industrial concerns in Germany are supporting Flettner's projects. Within six months Berlin is to have an aerodynamic transformer in the shape of a rototower 330 feet high, chiefly for further experiment. By the use of such towers the price of electricity will be much reduced in the near future, the inventor told the interviewer. Some of these days, sailormen will be doing the Australian idea of the impossible—harnessing a "southerly huster."

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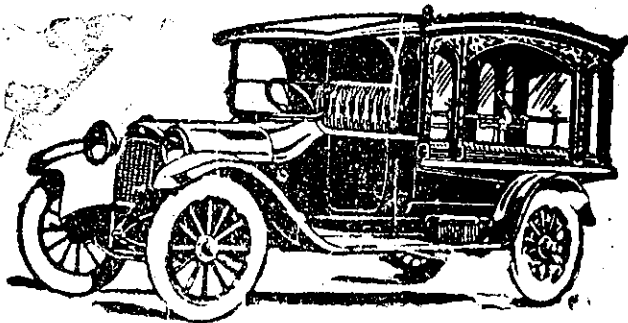
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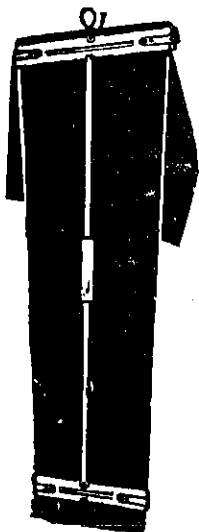
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